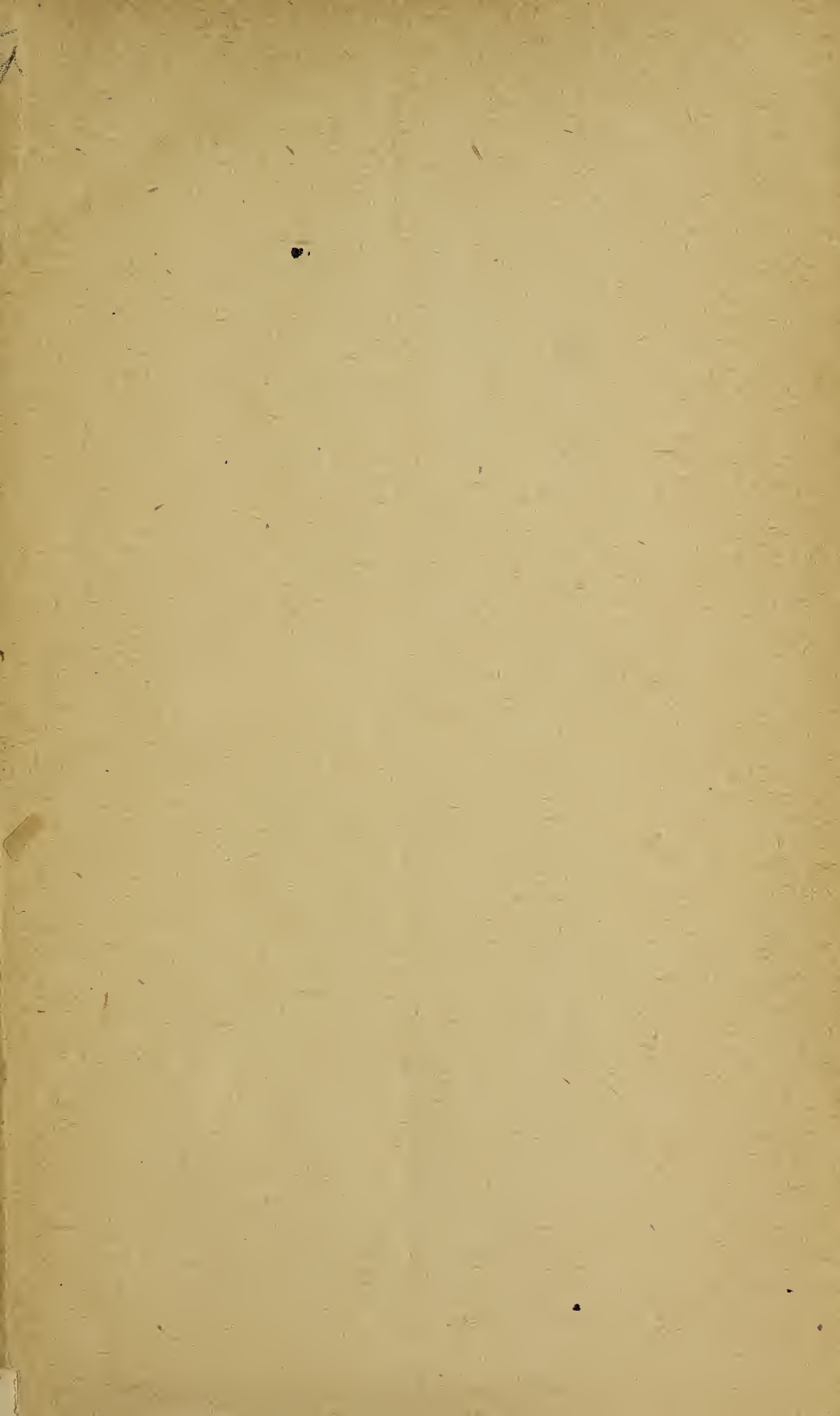
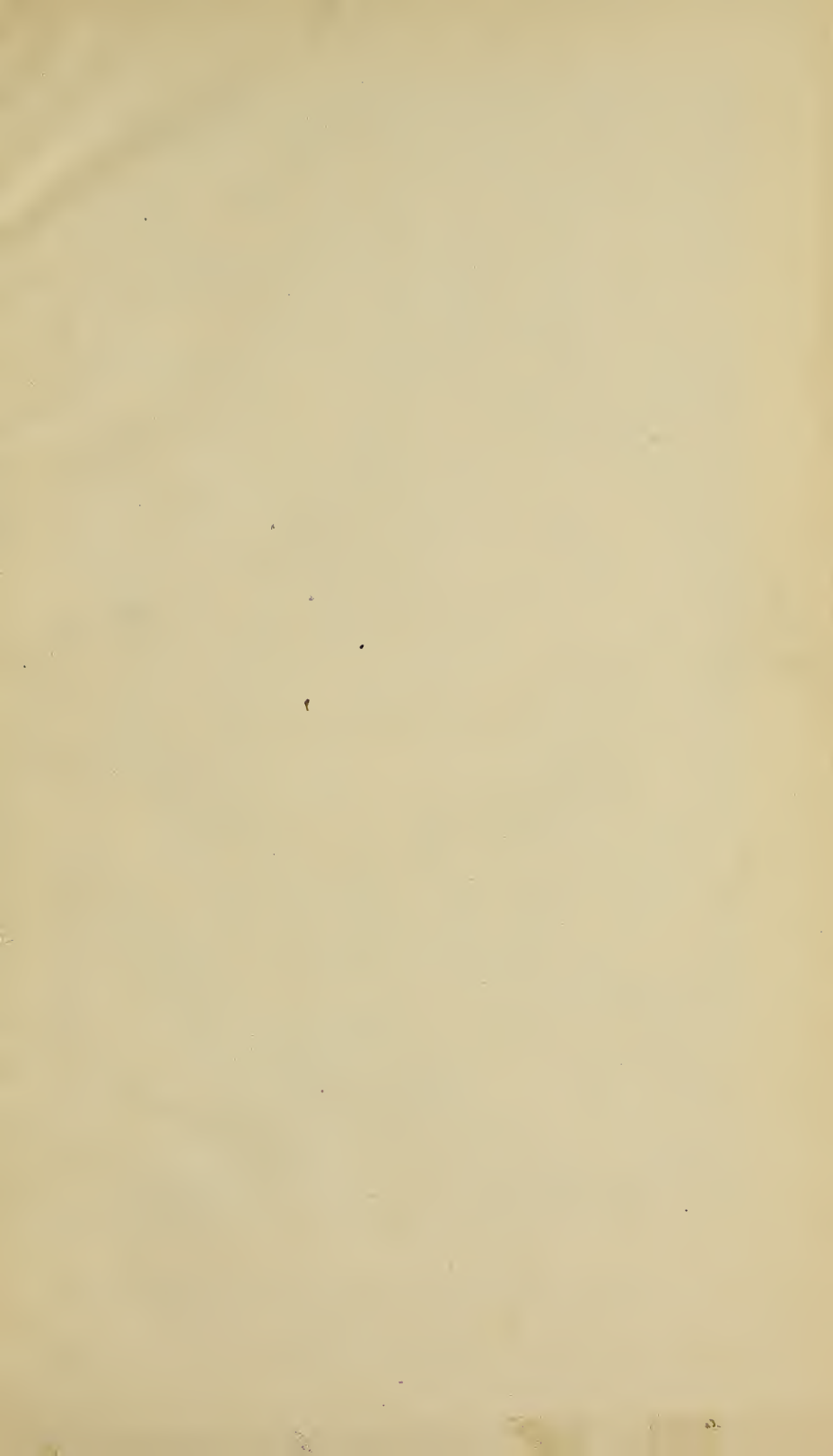


Lang.











The kingdom of heaven is for such as these

ST. MATT. xix. 14.

Nov. 19. 1899.

Dear Sir,

I send you this mail one copy of Bp. Durien's translation - the Bible History, first Edition. Interleaved with "Gilmour's" English Text, ~~200~~ 200 Copies of which had been donated for the Indians by some Clergymen in the State of New-York. There was no other Edition between that & the one just now published except the Wawa Number for 1894-1896 which contained the whole matter ~~but~~ distributed throughout the 28 Numbers.

I find it very difficult to proceed with my work, through lack of support. I would, though, go on with studies & translations into the different languages within my sphere. I will send you Copies of what I may succeed in publishing.

Yours Cordially.

Nov. 19. 1899.

Dear Sir.

PM
844
G48
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BIBLE HISTORY

CONTAINING THE MOST

REMARKABLE EVENTS

OF THE

OLD AND NEW TESTAMENT.

TO WHICH IS ADDED A COMPENDIUM OF

CHURCH HISTORY.

FOR THE USE OF THE CATHOLIC SCHOOLS
IN THE UNITED STATES.

BY

RIGHT REV. RICHARD GILMOUR, D.D.,

Bishop of Cleveland.

[*Translated into the Chinook Jargon by Right
Rev. Paul Durillo,
1893* transcribed by *Rev. J. M. R. Legrand*]



NEW-YORK, CINCINNATI, AND CHICAGO :
BENZIGER BROTHERS,

PRINTERS TO THE HOLY APOSTOLIC SEE.

[*Kamloops, B.C., 1893*]



PM 849
G5

A LETTER FROM
His Holiness, Pope Leo XIII.

*Sacrorum Bibliorum volumen et obsequii
sensus, quos per Episcopum Basileensem
fratres Benziger editores Nobis obtulerunt,
grato animo excepimus; eosque et eorum
operam, ut religioni semper bene vertat,
Apostolica Benedictione prosequimur.*

: Leo (P. P. XIII.):

TRANSLATION.

*We have received with thanks the copy of **The Bible History**, together with the expressions of devotion, which **Benziger Brothers, Publishers**, have sent us through the Bishop of Basel, and we give our Apostolic Benediction to them and to their labors that these may always tend to the good of Religion.*

Leo P. P. XIII.

Entered according to Act of Congress, in the year 1869, by BENZIGER BROTHERS, in the Clerk's Office of the District Court of the United States, for the Southern District of Ohio.

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APPROBATIONS TO BISHOP GILMOUR'S BIBLE HISTORY.

From HIS EMINENCE THE CARDINAL.

NEW YORK, *April 13, 1871.*

I cheerfully give my approbation and recommendation of your "Illustrated History of the Bible."
† JOHN, *Archbishop of New York.*

From HIS EMINENCE THE CARDINAL, ARCHBISHOP OF WESTMINSTER, ENGLAND.

ARCHBISHOP'S HOUSE, WESTMINSTER, S. W., *May 19, 1874.*

The Archbishop has received your "Illustrated Bible History," and thanks you much for it. He directs me to say that he strongly approves of it, and hopes that you will be able to continue publishing such good and useful books.

HENRY BAYLEY, *Secretary.*

From the MOST REV. ARCHBISHOP OF CINCINNATI.

CINCINNATI, *August 5, 1869.*

The "Illustrated History of the Bible," Old and New Testaments, compiled by a priest of the diocese of Basel, translated into French by Rev. Dr. Bourquard, of Paris, approved by many bishops in Europe, and reproduced in many languages, is presented, with our approbation, to the reverend clergy, school-teachers, parents, and youths of this diocese, by all of whom we desire it to be extensively used and circulated. Never was the thorough and intelligent teaching of the Catechism more needed than at the present day, and the Catechism of Christian Doctrine can neither be well taught nor properly understood without the Catechism of the Bible.

This translation has been well made by Rev. Richard Gilmour, of the Archdiocese.
J. B. PURCELL, *Archbishop of Cincinnati.*

From the MOST REV. ARCHBISHOP OF OREGON CITY.

PORTLAND, OREGON, *October 4, 1869.*

I have received and examined your "Bible History," containing the most remarkable events of the Old and New Testaments. Its style is pure, its language elegant, its plan excellent, and so much the more pleasing to me, because it coincides and corresponds with that of the CATHOLIC LADDER, for teaching the history of religion from the beginning to the present time. That plan has the recommendation of St. Augustine, saying: "The true method of teaching religion is to begin with those words, 'IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH.' It is not necessary nor feasible to state all the particulars of the Old and New Testaments; but make an abridgment, and insist on what seem to you the most important points. In order to show the whole scope of religion, bear in mind that the Old Testament is a figure of the New; that the entire Mosaic religion, the Patriarchs, their lives, their covenants, their sacrifices, are so many figures of what we see; that the whole Jewish people and their government are but a GREAT PROPHET of Jesus Christ and of the Church." As this should be teaching only the LETTER of religion, the illustrious Bishop of Hippo insists on teaching also its SPIRIT, which consists in the LOVE OF GOD AND OUR NEIGHBOR, speaking thus: "Commencing your account from the creation of all things in a state of perfection, and bringing it down to the existing period of the Church, your sole aim will be to show that everything prior to the INCARNATION OF THE WORD tends to manifest the love of God in accomplishing this mystery. Jesus Christ himself, immolated for us, teaches us the immensity of God's love for us, in giving us his true and only Son." *For all this your book is mine for teaching the CATHOLIC LADDER.* I will recommend it all over the Archdiocese.

F. N. BLANCHET, *Archbishop of Oregon City.*

From the MOST REV. ARCHBISHOP OF PHILADELPHIA.

PHILADELPHIA, *Nov. 24, 1871.*

We cordially add our approbation of the "Bible History," prepared by Rev Richard Gilmour, and published by your firm under the auspices of the Most Rev. Archbishop of Cincinnati, to that of the many venerable Prelates whose names appear on the edition sent for our perusal.

† JAMES F. WOOD, *Bishop of Philadelphia.*

From the MOST REV. ARCHBISHOP OF MONTREAL.

MONTREAL, *le 14 Octobre 1870.*

La Petite Bible Illustrée, que l'on nous a communiquée, ayant été approuvée par divers Evêques d'un mérite éminent, comme un ouvrage extrêmement utile, nous sommes heureux d'en recommander la lecture à tous les fidèles confiés à nos soins et surtout aux enfants qui fréquentent les écoles de la ville et des campagnes.

† IGNATIUS, *Evêque de Montréal.*

From the MOST REV. ARCHBISHOP OF NEW ORLEANS.

NOUVELLE-ORLEANS, *le 8 Octobre 1870.*

Ayant examiné votre histoire de la Bible en français et l'ayant lue en anglais, je pense que cet ouvrage dans l'une comme dans l'autre langue est le meilleur livre dans ce genre que l'on puisse introduire dans les écoles catholiques.

NAPOLEON JOSEPH, *Archevêque de la Nouvelle-Orléans.*

From the MOST REV. ARCHBISHOP OF MILWAUKEE.

MILWAUKEE, *June 14, 1875.*

The Bible History published by you I really wish to have introduced in all the English schools of my diocese. Wherefore, you may use my name for its approbation.

JOHN M. HENNI, *Archbishop of Milwaukee.*

From the MOST REV. ARCHBISHOP OF BALTIMORE.

WILMINGTON, N. C., *Dec. 11, 1871.*

Father Gilmour's Bible History, published by you, is a work that richly merits, as I am sure it will receive, the liberal patronage of the Catholic schools and academies throughout the country. I am delighted with it.

JAMES GIBBONS, *Vicar Apostolic, North Carolina.*

From the MOST REV. COADJUTOR-ARCHBISHOP OF OREGON CITY.

VICTORIA, V. I., *July 3, 1875.*

As Bishop Gilmour's Bible History has the approbation of almost every Prelate of the Union, it is but right that I should be honored by having my name added to those of the distinguished Bishops.

CAROLUS JOANNES,
Bishop of Vancouver Island.

From the MOST REV. COADJUTOR-ARCHBISHOP OF MILWAUKEE.

LA CROSSE, *September 26, 1869.*

Your Illustrated Bible History is in fact what it claims to be, a valuable school-book, useful both for teacher and scholar. The purity and plainness of its style, the careful selection and arrangement of its lessons, the variety and beauty of its illustrations, as also the great number of references pointed out from the Old to the New Testament, make it very desirable to see this Bible History introduced in our Catholic schools.

MICHAEL HEISS, *Bishop of La Crosse.*

From the MOST REV. ARCHBISHOP OF CHICAGO.

NASHVILLE, TENN., *Nov. 29, 1871.*

I beg to thank you for your copy of Father Gilmour's Bible History. It is a most useful work, and I shall recommend it to the schools of the Diocese.

P. A. FEEHAN, *Bishop of Nashville.*

From the RIGHT REV. BISHOP OF NESQUALY.

VANCOUVER, W. T., *October 1, 1869.*

I have examined the "Bible History," of which you sent me a copy. I consider it is well adapted to the wants of our schools. It is within the reach of the youngest pupil's understanding. The Director of the College says it is the best work of this kind for the schools he ever saw, and intends to introduce it soon into the classes. I will recommend the use of it in the schools of the Diocese.

A. M. A. BLANCHET, *Bishop of Nesqualy.*

From the RIGHT REV. BISHOP OF BROOKLYN.

BROOKLYN, *July 7, 1873.*

I take pleasure in recommending your "Illustrated Bible History." I hope it will be very extensively patronized.

JOHN LOUGHLIN,
Bishop of Brooklyn.

From the RIGHT REV. BISHOP OF BURLINGTON.

BURLINGTON, VT., *June 10, 1875.*

We use Bishop Gilmour's Bible History in our Perseverance Catechism in the Cathedral congregation; both our teachers and children are much pleased with it, and I cannot recommend it too much.

† LOUIS,
Bishop of Burlington, Vt.

From the RIGHT REV. COADJUTOR-BISHOP OF CINCINNATI.

NATCHEZ, MISS., *Dec. 26, 1871.*

The "Bible History" of Rev. Richard Gilmour has been used in the Brothers' schools at Natchez almost ever since its first publication.

I have recommended it too as a useful book for a Class of Perseverance, for those who have made their First Holy Communion, and who know thoroughly their ordinary catechism.

It is very important that our young Catholics make themselves well acquainted with the Sacred History.

Growing irreverence for the Word of God is one of the characteristics of what is now called the progress of the age. Even those who claim to be especial friends of the Holy Bible expose it to daily ignominy in the Public Schools, and the denial of its veracity is openly avowed by some men who claim to be teachers of religion, while the synods and conventions of churches to which they belong dare not condemn the impiety which is taught to their children.

On the other hand, the Sacred Council of the Vatican, in its very first decree, vindicated the Sacred Scriptures against their enemies. This shows that the Holy Ghost regards hostility to the Written Word of God as one of the prominent evils of the day, and that a knowledge and esteem of that holy Word ought to be characteristics of all earnest children of the Faith.

Father Gilmour's Bible History is admirably adapted to promote this knowledge and esteem among our young people.

The making of such books in our own country is one of the encouraging signs of the times. And it is remarkable that precisely in Cincinnati, where the Catholics were so fiercely denounced as enemies of the Holy Bible, a hard-working Catholic Priest rested from his other labors by working at this one for the purpose of promoting both a familiar and a reverent knowledge of the Sacred Books.

I congratulate Rev. Father Gilmour on the work itself, and also on the style in which it has been published: cheap enough for the school-room—and beautiful enough for a Christmas present.

I hope the extensiveness and fruitfulness of its use will give him the consolation which he so much deserves.

WILLIAM HENRY ELDER,
Bishop of Natchez.

From the RIGHT REV. BISHOP OF ST. PAUL.

ST. PAUL, MINN., *April 2, 1870.*

I received the copy of the Bible History you did me the kindness to send me some time ago. I need hardly say I was pleased with it. This History supplies a want in our schools, and supplies it well. Upon my recommendation the History has been introduced into our schools in St. Paul, and I trust the example will be followed in all the schools of the Diocese.

THOMAS L. GRACE, *Bishop of St. Paul.*

From the RIGHT REV. BISHOP OF MOBILE.

MOBILE, *October 14, 1869.*

We have received, by your favor, the "Illustrated Bible History," prepared for the use of Catholic schools in the United States by Rev. Richard Gilmour, of the Archdiocese of Cincinnati, and published by you. Having examined it carefully, we consider it admirably adapted for use in the junior classes of our collegiate, conventual, and parochial schools; and we hereby most cordially recommend it to all Catholic teachers and scholars within our ecclesiastical jurisdiction.

JOHN QUINLAN, *Bishop of Mobile.*

From the RIGHT REV. BISHOP OF MARYSVILLE.

MARYSVILLE, CAL., *January 17, 1872.*

Your Bible History is an admirable and interesting compendium of the Bible. I only wish it were in my power to give it a wider circulation than it has already.

† E. O'CONNELL, *Bishop.*

From the RIGHT REV. BISHOP OF LEEDS, ENGLAND.

SPRINGFIELD HOUSE, LITTLE WOODHOUSE,
LEEDS, *May, 15, 1874.*

I have duly received your "Bible History," for which be pleased to accept my best thanks and my warmest congratulations upon your elegant and useful work which I shall be glad to see in use in the schools of this Diocese.

† ROBERT CORNTHWAITE, *Bishop of Beverley.*

From the RIGHT REV. BISHOP OF DUBUQUE,

DUBUQUE, *Dec. 14, 1871.*

Please accept my thanks for a copy of Rev. Father Gilmour's Bible History. I find it so highly recommended that I shall be glad to see it introduced into the schools of this Diocese.

† JOHN HENNESSY, *Bishop of Dubuque.*

From the RIGHT REV. BISHOP OF LITTLE ROCK,

LITTLE ROCK, *Oct. 25, 1869.*

The Sisters of St. Mary's Academy of Little Rock have examined Rev. R. Gilmour's Bible History, and consider it to be a very useful text-book. They purpose introducing it into their schools at the commencement of next school year. I beg to add my recommendation to theirs.

EDWARD FITZGERALD, *Bishop of Little Rock.*

From the RIGHT REV. BISHOP OF LOUISVILLE.

LOUISVILLE, KY., *January 2, 1872.*

You would have had an earlier acknowledgment of the receipt of the Rev. R. Gilmour's "Illustrated Bible History," but that I wished to read it through carefully, and judge for myself. This I have done, and I take great pleasure in recommending it as one of the most admirable works of its kind ever published. Although intended for the young, older persons may read it with much profit, and I trust it may find its way not only into the schools, but also into every Catholic family of my diocese.

WILLIAM McCLOSKEY,
Bishop of Louisville

From the RIGHT REV. BISHOP OF ERIE.

ERIE, PA., Nov. 20, 1871.

Accept my thanks for the copy you sent me of the "Bible History prepared by Rev. Richard Gilmour," and published by you. I have examined it with some care, and consider it admirably adapted for the use of Catholic schools. It reproduces in a manner most attractive to children the whole inspired record of God's dealings with mankind, while its illustrations are so striking and appropriate as to sustain the interest of the youthful reader and rivet his attention on the most important points in the sacred narrative. Although designed for children, it might be studied with advantage by persons of any age, and may then be very deservedly assigned a place in the home-library as in the school-room.

† T. MULLEN, *Bishop of Erie.*

From the RIGHT REV. BISHOP OF BUFFALO.

BUFFALO, N. Y., Nov. 21, 1871.

I have no hesitation in recommending Rev. R. Gilmour's Illustrated Bible History, already so highly and respectably recommended. As a compendium of Bible history, I deem it in every way a most desirable and useful book to be put into the hands of children.

† STEPHEN VINCENT,
Bishop of Buffalo.

From the RIGHT REV. BISHOP OF COVINGTON.

COVINGTON, Nov. 23, 1871.

You have deserved well of the parents and children of the United States by your beautiful edition of the excellent Bible History by Rev. Rich. Gilmour. Allow me to add my name to the long list of Bishops who by their approval bear witness to its excellence. I cordially recommend its introduction in all the schools of my Diocese.

† A. M. TOEBBE, *Bishop of Covington.*

From the RIGHT REV. BISHOP OF ALTON.

ALTON, ILL., March 19, 1870.

I have examined the Bible History for Catholic schools, by Rev. Richard Gilmour. I recommend it to the schools of our Diocese.

P. J. BALTES, *Bishop of Alton.*

From the RIGHT REV. BISHOP OF DETROIT.

DETROIT, Nov. 22, 1871.

We had the pleasure of examining the manuscript of the Bible History by Rev. Richard Gilmour; and since its publication by you we are delighted in seeing it honored with the approbation of three Archbishops and thirteen Bishops of the Catholic Church in the United States. We unite with them in recommending it to all who are interested or engaged in the instruction of youth, as in every respect among the best Bible Histories published for the use of Catholic schools in this country.

C. H. BORGESS,
C. and Adm. Bishop of Detroit.

From the RIGHT REV. BISHOP OF ALBANY.

ALBANY, Aug. 14, 1875.

I cheerfully unite with my brethren in the Episcopacy in their commendation of the Illustrated Bible History, prepared for the use of Catholic schools in the United States by the Rt. Rev. Dr. Gilmour, Bishop of Cleveland, and published by the house of Benziger Brothers, New York and Cincinnati. Its introduction into every school in the diocese of Albany would be hailed by me with great pleasure.

FRANCIS, *Bishop-Administrator of Albany.*

From the RIGHT REV. BISHOP OF OGDENSBURG.

OGDENSBURG, *June 12, 1875.*

The examination of your illustrated Bible History has given me great pleasure, and I heartily approve of its publication.

† EDGAR P. WADHAMS, *Bishop of Ogdensburg.*

From the RIGHT REV. BISHOP OF SAVANNAH.

SAVANNAH, *Aug. 10, 1873.*

I most cheerfully give my approbation to your "Illustrated History of the Bible," and most earnestly recommend it to the Reverend Clergy, to school-teachers, and to all the faithful of this diocese.

† WILLIAM,
Bishop of Savannah.

From the RIGHT REV. BISHOP OF SHERBROOKE.

SHERBROOKE, *July 6, 1875.*

I would be most happy to see Bishop Gilmour's Bible History adopted for school purposes in my Diocese, as it is the most commendable book for children to study from.

† ANTOINE, *Evêque de Sherbrooke.*

From the RIGHT REV. VICAR APOSTOLIC OF N. MINNESOTA.

ST. CLOUD, MINN., *June 12, 1875.*

The copy of the Bible History by Rt. Rev. R. Gilmour, so kindly sent to me, has been duly received. It is an excellent work for schools, and I shall not fail to forward its introduction into the schools of my new Vicariate as far as is in my power.

† RUPERT SEIDENBUSH, O. S. B.,
Vic. Ap. Northern Minnesota.

From the RIGHT REV. BISHOP OF ST. HYACINTH.

ST. HYACINTH, BISHOP'S PALACE, *Oct. 16, 1875.*

I very willingly give my approbation of the Bible History, and I earnestly hope that it meets with as favorable a reception amongst all Catholics, and more especially amongst the English speaking faithful of this Diocese.

† L. Z. MOREAU, *Administrator of St. Hyacinth.*

CINCINNATI, *August 10, 1869.*

I find your Bible History exceedingly well adapted to the object for which it is designed, a school-book. The style is so purely English that it has not even the semblance of a translation. It is evident that the translator aimed to use Saxon words where it was possible. While his language is elegant, it is, at the same time, fitted to the comprehension of children. The moral reflections, the allusions to the mysteries of the New Testament, combined with the well-executed illustrations of the work, render the book a valuable acquisition both for teachers and for school-children. We will adopt it in our schools.

REV. W. H. HILL, S. J., *President of St. Xavier College.*

P R E F A C E .

THE following "Illustrated Bible History" needs a word of explanation. It professes to be a translation of a Bible history published by the BENZIGER BROTHERS, and now extensively used in the schools of Europe, having been already translated into six different languages; but there have been so many changes made, and the whole form of the book so altered, that, in some sense, it might be called new.

The original is, to a great extent, made up of quotations from the Scriptures. To some this might be considered a recommendation, as thereby familiarizing the young with the sacred text; yet the language would be quaint, and the construction of the sentences awkward, in a book prepared for school reading; hence, on the recommendation of those whose life-long experience in the training of youth gives their opinion weight, the work has been recast. However, the substance, and, as

far as possible, the language, of the original, have been retained.

For the convenience of teachers the matter has been divided into paragraphs, and questions have been added to aid the pupil. Dates, and a list of the patriarchs, it is hoped, will be found a valuable addition.

In this Edition the old illustrations are, in great part, replaced by new ones, and several additional illustrations have been added. The work is also supplemented by a "Compendium of Church History," which, it is hoped, will increase the usefulness of the book.

Shortness in the chapters, pithiness in the sentences, and great condensation of matter, marked the original. These have been retained. The illustrations and press-work speak for themselves. The work is sent forth with considerable confidence in its merits.

HISTORY OF THE OLD TESTAMENT.

AGE I.

FROM ADAM TO ABRAHAM.

CONTAINING 2083 YEARS.

A. M. 1.] 1.—The Creation of the World. [A. C. 4000



1. IN the beginning God created the heavens and the earth. The earth was void and empty, and darkness was on the face of the deep. Then God said: "Let there be light!" and light was made. This was the work of the first day.

2. On the second day was created the firmament with all its expansive beauty.

On the third day God gathered together the waters into one place, and commanded the dry land to appear; the waters He called sea, and the dry land earth. Thus were formed the fountains, the streams, and the rivers.

3. Then God commanded the earth to bring forth plants, and green trees, and flowers of many various forms and different colors.

On the fourth day were made the great lights that shine in the heavens, the sun, the moon, and the stars. On the fifth day the fish that are in the waters, and the birds that are in the air were created.

4. The sixth day God created all manner of living creatures that are upon the earth, each in its kind.

At last He said: "Let us make man to our own image and likeness, and let him have dominion over the whole earth." So God formed man out of the slime of the earth, and breathed into him an immortal soul, and called him *Adam*; that is, taken from the earth. God saw all the things that He had made, and they were good. So He rested on the seventh day, and blessed it.

5. As God created man on the sixth day of creation, so on Good-Friday, the sixth day of Holy Week, He redeemed him. And as the body of the first Adam was formed from the earth whilst it was yet pure and blessed, so was Jesus Christ, the second Adam, born of Mary, a Virgin, pure and without original sin.

2.—Happiness of Adam and Eve in Paradise.

1. The heavens and the earth being finished, God planted a garden, a terrestrial paradise, in which were all manner of trees and precious fruits. In the midst thereof He placed two trees, one the tree of life, the other the tree of knowledge of good and evil. God then told Adam

QUESTIONS TO CHAPTER 1.—What was done in the beginning? How was the earth created? What did God create on the first day? What on the second? What on the third? What were the waters called? What did the earth bring forth? What was created on the fourth day? On the fifth? And sixth? Why did God call the first man Adam? What did God do on the seventh day?

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he might eat of the fruit of every tree in the garden, but, "of the fruit of the tree of knowledge of good and evil, he should not eat; for on the day he would eat, he should surely die."

2. Then God brought before Adam all the beasts of the earth that he might give to each its name. But for Adam there was not found a companion like to himself. And God said: "It is not good for man to be alone, let us make a helpmate like unto himself." So God cast a deep sleep upon Adam, and from his side took a rib, which He formed into a woman. When Adam awoke, God brought the woman to him, and he called her Eve, that is, the mother of all the living.

3. Whilst Adam and Eve were in Paradise, God treated them as a father does his children, and they were happy: at the same time the tree of life preserved them from sickness and death.—The tree of life was a figure of the Sacrament of the Altar; of which it is written, "He who is fed by it, shall live forever."

3.—The Angels and the Fall of our First Parents.

1. Besides the visible, God also created an invisible world, namely His angels. At first they were good and perfectly happy; but in time some became dazzled with their own perfections, and, yielding to pride, revolted against God. Michael, and the other angels that remained faithful, fought against them, vanquished and overthrew them, together with their leader, *Lucifer*, who is also called Satan.

2. But Satan, fallen and lost, began to contrast his misery with man's happiness, and, raging with anger and envy, resolved to seduce man from his obedience to God. For this end he made use of the serpent.

3. One day, while Eve was looking at the forbidden

QUESTIONS TO CHAPTER 2.—What was placed in Paradise? What are the names of the trees? What was to happen if Adam eat the fruit? What were brought before Adam? What was not found? Of what was the woman formed? What does Eve mean? What is said of Paradise? And of the tree of life?

tree, the serpent, coming near, asked her why she did not eat of its fruit. Eve answered, God had forbidden them



to touch it, lest they should die. But the serpent artfully replied, they would not die ; on the contrary, their eyes would be opened, and they would be as gods, knowing good and evil. Eve looked again upon the tree ; her curiosity was excited : the more she looked, the more the forbidden fruit appeared enticing. At length she stretched forth her hand, plucked the fruit, eat and gave to Adam, who also eat. This was their first sin.

4. Immediately their eyes were opened, but far otherwise than they had expected. Covered with shame, they sewed together fig-leaves and made garments for themselves, and, trembling, hid among the trees. From one tree came ruin ; from another, the tree of the cross, came redemption and victory over sin and the devil.

QUESTIONS TO CHAPTER 3.—What was created ? At first, what were they ? How did they fall ? What is said of Satan ? How did he tempt Eve ? Did he succeed ? What happened to Adam and Eve ? What is said of the tree and the cross ?

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4.—The Punishment of Sin and the Promise of a Redeemer.

1. In the evening God came into the garden and called Adam, who, trembling with fear, approached and acknowledged that he had eaten the forbidden fruit, but threw the blame on the woman. She, in turn, blamed the serpent.



2. Then God cursed the serpent, condemning him to crawl upon the ground and to eat dust all the days of his life : besides, He said, enmity should exist between the serpent and the woman, but in the end the woman would crush his head.

3. Then God told the woman she should bring forth her children in sorrow, and, for her disobedience, be subject to her husband. To the man He said : “Cursed is the earth in thy work : thorns and thistles shall it bring forth to thee ; and in the sweat of thy brow thou shalt eat thy bread, until thou return to the earth from whence

thou camest : for dust thou art and unto dust thou shalt return."

4. Then God made garments of skins, and, clothing Adam and Eve in them, drove them out of Paradise. At the entrance of the garden an angel, with a fiery sword, was placed to guard against their return.

A. M. 128.]

5.—Cain and Abel.

[A. C. 3872.

1. Adam and Eve had many children; of these, the eldest were Cain and his brother Abel. Cain was a husbandman, and wicked; but Abel, a shepherd, was just and good. Both offered sacrifice to God—Abel, a lamb; Cain, of the fruits of the earth. God, who knew the secrets of their hearts, looked with favor on the sacrifice of Abel, but turned away His face from the sacrifice of Cain.

2. When Cain saw this, his mind was filled with anger and jealousy against his brother. His countenance fell; and though God chid him in kindness, telling him if he did well he would be rewarded equally with Abel, yet Cain would not be appeased.

3. So, nourishing his anger and giving way to his spite, Cain one day asked Abel to go with him into the fields. There he rose up against his brother and slew him. As soon as the blood of the innocent Abel stained the ground, God cried out to Cain: "Where is thy brother?" but Cain, hardened in his crime, answered he did not know; nor was he his brother's keeper.

4. But God, from whom nothing can be hid, told Cain that Abel's blood cried to Him for vengeance, and, because he had dared to touch his brother, he should be a fugitive and a vagabond on the face of the earth. When Cain

QUESTIONS TO CHAPTER 4.—Who called Adam? What was said? What curse did God pronounce on the serpent? What curse did God pronounce on Eve? On Adam? Of what did God make clothing? What happened to Adam and Eve? What was placed at the gate of Paradise?

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heard this sentence of God, he gave way to despair, saying: "My sin is too great to be pardoned." So God set a mark upon him, and he went forth, a wanderer and a fugitive upon the face of the earth.

5. The murdered Abel is a figure of Jesus Christ, while Cain is a figure of the traitor Judas and the Jewish people, who put our Saviour to death.

A. M. 1656.]

6.—The Deluge.

[A. C. 2344.

1. The descendants of Adam were divided into two classes—the *good* and the *bad*. To console Adam for the



death of Abel, God gave him the pious Seth. Seth's posterity were known as the children of God, while the descendants of Cain were very wicked.

QUESTIONS TO CHAPTER 5.—What is said of Cain and Abel? What were their sacrifices? How did God receive them? How did Cain act? How did he answer God? What was Cain's sentence? What is said of Abel and Christ? Of Cain and Judas?

2. By degrees mankind became corrupt, Noe alone remaining just. God bade Noe build an Ark, for in a hundred years He would destroy by a deluge every living creature on the face of the earth. The following are the dimensions and construction of the Ark : Its length, three hundred cubits ; its breadth, fifty ; and its height, thirty cubits. In the upper part was a window, and in the side a door.

3. For a hundred years Noe labored on the construction of the Ark. During this time he preached penance to the wicked, and warned them of the evils that were to come ; but they heeded him not. Then God commanded him to go into the Ark and to take with him his wife, and his three sons and their wives ; moreover to take with him of every animal two of a sort, and food sufficient.

4. After seven days the deluge came. The fountains of the great deep were broken up, and the flood-gates of heaven were opened, but the Ark floated peacefully upon the waters. Overwhelmed with despair, men began to climb the trees, and in vain to ascend the hills. The waters continued to increase, until they had risen fifteen cubits above the tops of the highest mountains.

5. Thus perished every living thing that then moved upon the earth : from man to the beasts of the earth ; from the birds in the air to the reptiles on the ground. Noe and all that were in the Ark alone remained.

Noe is a figure of Jesus Christ, as the Ark is a figure of the Catholic Church.

A. M. 1657.]

7.—The Sacrifice of Noe.

[A. C. 2343.

1. When the waters had covered the earth for a hundred and fifty days, God remembered Noe, and sent a warm wind, that by degrees abated the waters. Soon the moun-

QUESTIONS TO CHAPTER 6.—How were men divided ? Who descended from Seth ? Who from Cain ? Who alone remained just ? What did Noe build ? How long was he building the Ark ? Who went into the Ark ? When did the deluge come ? What is said of the Ark ? What of men ? What perished ?

tains began to appear, and in the seventh month the Ark rested on the top of Mount Ararat, in Armenia.

2. Noe, eager to learn if the waters had subsided, opened the window of the Ark and sent forth a raven, which did not return ; then he sent forth a dove, which, not finding where her foot might rest, returned to the Ark. After seven days, Noe again sent forth the dove, which returned



in the evening, carrying in its beak an olive branch. By this, Noe knew that the waters were abated upon the earth. At the command of God, Noe and his wife, and his sons and his sons' wives, and every living creature that was with them, went forth from the Ark, after having been shut up in it for a whole year.

3. Filled with gratitude, Noe built an altar, and, taking of the animals that were pure, offered sacrifice to the Lord. God was pleased with him for this, and set his rainbow in the heavens. Then God blessed Noe and his sons, and said to them : " Behold, I will establish my covenant with you and with your posterity. There shall

be no more a deluge to destroy all flesh. While the earth exists, seed-time and harvest, summer and winter, day and night shall not cease. And the arc that I have placed in the clouds shall be the sign of my covenant with you."

4. The impenitent sinner is like the raven that returned not to the Ark, while the dove is like the faithful soul that finds its rest only in Jesus Christ and his Church.

A. M. 1658.]

8.—The Sons of Noe.

[A. C. 2342.

1. Noe had three sons—Sem, Cham, and Japhet. Together with them he tilled the ground and planted the vine. When the vintage came, not knowing the strength of wine, he drank too freely, and, becoming drunk, lay in his tent. Cham, finding him in this condition, laughed, and, going, told his brothers what he had seen.

2. But they, filled with reverence, and moved with filial love, took a cloak, and, putting it upon their shoulders, turned away their eyes, and, going backward, covered their father. When Noe awoke, and learned what had taken place, he cursed Cham, in his descendants, but blessed Sem and Japhet.

A. M. 1757.]

The Tower of Babel.

[A. C. 2243.

3. Soon the descendants of Noe began so to multiply that they could no longer dwell together in the same place. In their pride, before separating, they resolved to build a city and a tower that would reach to heaven. But God easily confounded them in their foolish project. On a sudden their language was confused, and they could not understand one another. Before this there had been but

QUESTIONS TO CHAPTER 7.—How long did the deluge continue? Where did the Ark rest? How did Noe know the waters were gone? How long was Noe in the Ark? What did Noe offer? What covenant did God make? What is said of the raven and the dove?

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one language ; but now there were many. The city and the tower were abandoned, and the people dispersed.



4. The posterity of Sem was spread over the greater part of Asia. From him are descended the Israelites, the chosen people of God. The descendants of Cham went to Africa, while the children of Japhet passed over to Europe.

5. The pride of Babel led to the confusion of languages ; while, on Pentecost, the humility of the Apostles led to their union.

END OF THE FIRST AGE.

QUESTIONS TO CHAPTER 8.—What is said of Noe's sons ? What happened to Noe ? What did Cham do ? What did Sem and Japhet do ? What did Noe do ? What is said of the Tower of Babel ? What did God do ? What was confused ? Where did the people go ? Where did the descendants of Sem go ? Who are descended from Sem ? Who are descended from Cham ? and who from Japhet ? What is said of Babel and Pentecost ?

The Names and Ages of the First Ten Patriarchs, from
Adam to Noe :

| | A. M.
BORN. | A. M.
DIED. | AGE. | | A. M.
BORN. | A. M.
DIED. | AGE. |
|---------------|----------------|----------------|------|---------------|----------------|----------------|------|
| 1. ADAM . . | — | 930 | 930 | 6. JARED . . | 460 | 1422 | 962 |
| 2. SETH . . | 130 | 1042 | 912 | 7. ENOCH . . | 622 | 987 | 365 |
| 3. ENOS . . | 235 | 1140 | 905 | 8. MATHUSALEM | 687 | 1656 | 969 |
| 4. CAINAN . . | 325 | 1235 | 910 | 9. LAMECH . . | 874 | 1651 | 777 |
| 5. MALALEEL . | 395 | 1290 | 895 | 10. NOE . . | 1057 | 2006 | 950 |

By this it will be seen to what an advanced age the early Patriarchs lived. Adam lived 930 years : Lamech, Noe's father, was born in the year 874 ; so Noe's father lived 56 years with Adam, and Noe himself lived 128 years with Thare, Abraham's father. Thus, from Abraham to Adam there were but three persons, and from Abraham to Moses it was very easy to hand down traditions. Hence, there was no difficulty in Moses writing about the creation and the early history of the world as we find it related in the Bible.

AGE II.

FROM THE CALL OF ABRAHAM
TO MOSES.

CONTAINING 430 YEARS

A. M. 2083.]

9.—The Call of Abraham.

[A. C. 1917

1. At Haran, in the midst of a wicked world, there lived a Chaldee named Abraham, a most upright man. God chose him, that through him the knowledge of the true God and the hope in the promised Redeemer might be preserved among men. For this reason, the Lord commanded Abraham to leave his country and his kins-folks, and go into a strange land. God moreover promised

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that Abraham should be the father of a great people, and that in him all nations should be blessed.

2. Abraham obeyed, and, with Sarah his wife, and Lot his nephew, together with his servants and flocks, came into Chanaan, a land flowing with milk and honey. Here the Lord appeared to Abraham, and promised to give him and his posterity that land. In gratitude, Abraham built an altar and offered sacrifice to the Lord.

10.—The Virtues of Abraham.

1. *His love of peace.*—In time, because of the scarcity of pasture, quarrels arose between the herdsmen of Abraham and the herdsmen of his nephew Lot ; so Abraham, who loved peace rather than gain, thought it better that he and Lot should part. He gave Lot the choice to go either to the right or to the left. Lot chose the country about the Jordan, and dwelt in Sodom, while Abraham remained at Hebron.

2. *His disinterestedness.*—Not long after this there came into that country strange kings, who pillaged the cities of Sodom and Gomorrha. took Lot captive, and carried off with them all his substance. When Abraham heard this sad news, he gathered together three hundred of his servants, and, pursuing, defeated those kings, delivered Lot, and, recovering all his substance, led him back to his own country.

3. It was on this occasion Abraham was met by Melchisedech, King of Salem, and priest of the Most High, who, offering sacrifice of bread and wine, blessed Abraham. At the same time, the King of Sodom offered Abraham all the booty that had been taken, only to restore the captives, but Abraham would take nothing.

4. In this victory over the foreign kings, we have a type of Christ's

QUESTIONS TO CHAPTER 9.—What is said of Abraham ? Where did God send Abraham ? Why ? What did God promise ? Where did Abraham come ? What is said of Chanaan ?

victory over the powers of hell. The sacrifice of Melchisedech in bread and wine was a symbol of the Sacrifice of the Mass, which is also offered under the appearance of bread and wine.

5. *Abraham's faith*.—One night God led Abraham to the door of his tent, and said to him: "Lift up your eyes to heaven, and count the stars if you can; thus shall your posterity be multiplied upon the earth."



6. God again appeared to him, and confirmed his former promise, adding that He would make a *covenant* with him. In return, God required Abraham to serve Him faithfully. To confirm this covenant between them, God promised Abraham a son, whose name should be called Isaac. Abraham believed the word of the Lord, and his faith, confirmed by his works, was imputed to him. It was on this occasion that God prescribed the ceremony of *circumcision*.

QUESTIONS TO CHAPTER 10.—How did Abraham show his love for peace? What is said of Lot? Where did he go? Where did Abraham remain? What is said about Sodom and Gomorrah? Who was taken captive? What did Abraham do? Whom did he meet when returning? What is said of Melchisedech's sacrifice? What did God promise Abraham? What did God make with him? Who was Isaac? What did God prescribe?

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11.—Abraham's Hospitality.

1. During the extreme heat of the day, three strangers approached Abraham's tent. As soon as he saw them, bowing himself to the ground, he said to the most distinguished of them: "My lord, pass not by the door of my tent: stop and rest under the shade of the tree, and I will set before you a little bread, that you may refresh yourself."

2. Then Sarah hastened to make flour-cakes upon the hearth, whilst Abraham chose a tender calf from the flock, and, hastening, gave it to the servants to dress and boil; then he took milk and butter, and the calf and the cakes, and set them before the strangers, while he stood by to serve them.

3. When they had eaten, he, who appeared chief among the strangers, told Abraham that in a year he would return, and, by that time, Sarah his wife would have a son. When Abraham heard this, he knew that it was God himself, accompanied by two angels, whom he had entertained.

4. *Abraham's love of his neighbor.*—When the three strangers departed, Abraham accompanied them some distance on their journey to Sodom. On the way, the Lord told Abraham of the iniquity of Sodom and Gomorrha, and how He was about to destroy the two wicked cities. When Abraham heard this, full of charity for his erring neighbors, he besought the Lord not to destroy the just with the unjust.

5. Pleading, he besought the Lord to spare the sinful cities of the plain, if there could be found in them fifty just. And when the Lord yielded to his prayer, he yet again and again urged, until the Lord agreed, if ten just could be found, not to destroy Sodom. But ten just could not be found; therefore, on the following morning, came the punishment as terrible in its severity as it was strange in its novelty.

6. The Lord having left the two angels, they came to Lot, in Sodom. On the morrow they led Lot, his wife,



and his two daughters forth from the place ; then the Lord rained down fire and brimstone on the unfortunate cities, destroying them with all their inhabitants. But Lot's wife, forgetting the command of the angels, looked back, and, for her curiosity, was, on the spot, turned into a pillar of salt. The country round about was turned into a sulphurous lake—now known as the *Dead Sea*—which will ever remain a monument of the wrath of God for the sins of men.

12.—Abraham's Spirit of Self-sacrifice.

1. As had been foretold, the year after the destruction of Sodom, Isaac was born. His father loved him most

QUESTIONS TO CHAPTER 11.—Who approached Abraham's tent ? What did Sarah and Abraham do ? What did the strangers promise ? Whom did Abraham accompany ? What did the Lord tell him ? For what did Abraham plead ? What came on the morrow ? Who were saved ? What happened to Lot's wife ? What were Sodom and Gomorrah turned into ? What is its name ?

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tenderly, because he had been born to him in his old age. One night God, that he might try him, commanded Abraham to take his beloved Isaac and to go up into Mount Moria, and there to sacrifice him.

2. Without a word, Abraham rose, and cutting wood placed it on an ass, and, taking with him his son and two servants, went forth as the Lord had commanded him. On the third day, seeing in the distance the place whither he had been commanded to go, he ordered the servants to rest while he and Isaac would go up the mountain.

3. Then Abraham put the wood on Isaac's shoulders and they went on together.

On the way, Isaac remarked that they had the fire and the wood with them, but they had no victim for the sacrifice. But his father assured him God would provide a victim. When



they were come to the place God had showed them, Abraham built an altar, and, placing the wood upon it, bound Isaac and laid him also upon it; then he took the sword to sacrifice his much-loved son.

4. Just as Abraham was about to strike, an angel touched his hand and told him not to harm the boy; that the Lord was satisfied, since, for His sake, he had not spared his only-begotten son. Abraham lifted up his eyes and saw behind him a ram sticking among the bushes: taking it, he offered it instead of his son.

5. The angel spoke again to Abraham, telling him the Lord would bless him for this offering he had made; that

his posterity would be as numerous as the sand of the sea; and that from him would be born **ONE** in whom all nations would be blessed.

A. M. 2148.]

13.—Isaac Marries Rebecca.

[A. C. 1852.]

1. When Abraham had grown old, he became anxious to choose for his son a wife, who feared God. Therefore, calling his faithful servant Eliezer, he sent him into Mesopotamia, that, amongst his own friends and kinsfolk, he might seek for a wife for Isaac. Eliezer took ten camels, and, loading them with his master's goods, departed for the city of Haran, where Abraham's brother, Nachor, lived.

2. When Eliezer approached the city, he made the camels lie down by the wells, where the women were wont to draw water; then he prayed thus to the Lord: "O Lord, this day come to my help and have mercy upon my master Abraham! Soon the young women of this city will come forth to draw water; grant, therefore, that the maid who shall say to me, 'Drink, and I will give thy camels also to drink,' may be, O Lord, the same whom thou hast provided for thy servant, Isaac!"

3. Scarce had he finished, when there came from the city a young woman, named Rebecca, as modest as she was beautiful. On her shoulders she carried a pitcher. When she had filled it, Eliezer said to her, "Give me to drink." She answered, "Drink," and kindly offered him her pitcher. Then she said, "I will also draw water for your camels."

4. When the servant heard this, he stood awhile in silent amazement, watching till she had given the camels to drink; then he gave her ear-rings and golden bracelets, and asked whose daughter she was, and whether there was

QUESTIONS TO CHAPTER 12.—Who was born? How did God test Abraham's faith? What did Isaac remark? What did Abraham do? How was Isaac saved? What promises did God make?

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room in her father's house for him to lodge. In answer, she told him she was the daughter of Bathuel, the son of Nachor, and, moreover, there was room at her father's, together with plenty of straw and hay. When Eliezer heard this, he adored God, who had brought his journey to so successful an end.

5. He then went to Bathuel's house, but would neither eat nor drink till he had delivered his message. When they all heard for what he had come, and what had happened, Laban, Rebecca's brother, as also Bathuel, her father, said: "God had directed all these events, and that he should take Rebecca with him."

6. Then Eliezer again adored God, and, bringing forth vessels of silver and gold, and rich garments, gave them to Rebecca. He also gave presents to her mother and her brothers. A banquet was prepared; they eat, drank, and made merry. In the morning, Rebecca's parents and her brothers blessed her, and she left her father's home to become the wife of Isaac.

Abraham lived to the advanced age of a hundred and seventy-five years. God blessed him in all his works, and he died full of grace and virtues.

A. M. 2168.]

## 14.—Esau and Jacob.

[A. C. 1839]

1. For twenty years Isaac and Rebecca lived together before God blessed them with children. They prayed to the Lord, and He gave them two sons—Esau, the first born, and Jacob, the second. Esau was red and hairy, and rough in his manners; but Jacob was smooth, and of a gentle disposition. Esau became a hunter and a husbandman, while Jacob was a shepherd.

2. Isaac loved the bold and courageous Esau, and eat

QUESTIONS TO CHAPTER 13.—What did Abraham wish to choose? Whom did he send? What was Eliezer's prayer? How did it turn out? What did Eliezer give Rebecca? What did she tell him? Where did Eliezer go? What happened? Where did Rebecca go? How old was Abraham when he died?



with delight the game which he brought from the chase; but Rebecca loved rather the smooth and gentle Jacob, because God had told her he would yet rule his elder brother.

3. One day, Jacob had prepared a dish of lentil pottage, when Esau, who was returning from the chase, met him, and asked him for it. But Jacob refused, unless Esau would sell him his birthright. So Esau, thinking lightly of the matter, sold his birthright for a mess of pottage.

This transfer of Esau's birthright to Jacob was symbolical of the Jews, who, in the time of Christ, rejected the Gospel, and their rights were transferred to the Gentiles, who were chosen in their stead.

4. When Isaac had grown old, and his eyes were dim, he one day called Esau to his bedside, and told him to go into the fields, and, when he had taken some game, to make him a savory dish, that he might bless him before he died. Rebecca overheard this conversation; as soon as Esau had gone out she called Jacob, and bade him hasten and bring two kids, that she might prepare a dish for his father, that carrying it in, he might get his father's blessing instead of Esau.

5. At first Jacob objected, lest his father would discover the fraud, and thus, instead of a blessing, he would receive a curse. But Rebecca overcame his objection, and, clothing him in the skin of a kid, sent him to his father.



Isaac doubted, but calling Jacob to him, and touching him, he said. "The voice is







the voice of Jacob, but the hands are the hands of Esau." So he eat, and blessed Jacob.

6. Scarce had Jacob gone out, when Esau entered with what he had caught in the chase. When Esau heard what had been done, he became very angry, accusing Jacob of having first robbed him of his birthright, and now of his father's blessing. From that day, Esau hated Jacob, and threatened his life. Rebecca, seeing this, persuaded Jacob to go and stay for awhile at Haran, with her brother Laban, until Esau's anger would be appeased. Jacob consented, and immediately started on his journey.

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SUMMARY OF  
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A. M. 2245.] **15.—Jacob's Flight and Sojourn** [A. C. 1755.  
with Laban.

1. Night overtook Jacob on his journey. Wearied, he took a stone and placed it under his head whilst he slept. In his sleep, he saw a ladder, whose foot rested upon the earth and its top reached up to Heaven. He saw, besides, angels ascending and descending upon it, whilst the Lord leaned on its top. The Lord spoke to him and promised to give him, and his posterity after him, the land on which he then slept.

2. When Jacob awoke, he took the stone on which he had slept and set it up for a title; then he poured oil upon it and called the place Bethel, that is, *the house of God*. Bethel is a figure of the Church, where Jesus Christ Himself dwells, and in which the angels, more effectually than by this mysterious ladder, carry our prayers to God and bring again His graces to us.

3. Jacob continued his journey, and came to a well around which three flocks of sheep were lying. He asked

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QUESTIONS TO CHAPTER 14.—What sons had Jacob and Rebecca? What was Esau? What was Jacob? What had Jacob prepared? Who asked for it? What did Jacob ask him to sell? For what did Esau sell his birthright? Of what is this transfer of the birthright a picture? How did Jacob get his father's blessing? What was Jacob's objection? How did he succeed? When Esau discovered the fraud, how did he act? Where did Jacob go?



the shepherds if they knew Laban. They said they did, and pointed to Rachel, his daughter, who was driving her flocks also to the well. When Jacob saw her, he hastened to take away the stone that covered the well, and helped her to give drink to her flocks. He then told her who he was.



4. When Rachel heard that he was her cousin, she ran home to tell her father, who came in haste to meet Jacob, and, embracing him, led him into his house. Jacob remained twenty years with Laban, tending his flocks. In many ways, Laban strove to lessen Jacob's wages; but as often as he strove to injure Jacob, God blessed him, until Jacob became immensely rich. In time, Jacob married Rachel, and also her sister, Lea.

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QUESTIONS TO CHAPTER 15.—Describe Jacob's ladder? What did God promise? What does Bethel mean? What is said of Bethel and the Church? Whom did Jacob meet at the well? What happened? How long did Jacob serve Laban? Whom did he marry?

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A. M. 2265.]

## 16.—Jacob's Return.

[A. C. 1735.]

1. Owing to Jacob's great wealth, Laban became extremely jealous of him. At the command of God, Jacob gathered together all his servants, and his flocks of sheep, and of goats, and of camels, and of asses, and went into his own country. When he arrived at the banks of the Jordan, a river that marks the limits of Chanaan, he began to fear the former anger of Esau. He then sent messengers to make peace with him; but, without giving an answer, Esau came to meet his brother, accompanied by four hundred men.

2. When Jacob heard this, he was much alarmed, and prayed God to deliver him out of his brother's hands. During the night, an angel appeared to him and wrestled with him till the morning. Before the angel left him, he changed his name from Jacob to *Israel*, that is to say, *strong against God*.

3. This contest of the angel with Jacob is a lively figure of the Church. Pagan emperors, heresiarchs, and, above all, hell, have made constant war against her: but as Jacob was not overcome by the angel, neither has the Church been overcome, nor shall she be to the end of time.

4. In the morning, Jacob saw Esau coming towards him. He hastened to divide his children, and his servants, and his flocks, into two companies; then, advancing to meet Esau, bowed himself seven times before him. The brothers embraced and wept for joy; Jacob's children, also advancing, bowed themselves before Esau.

5. After a short delay the brothers parted, and Jacob pursued his journey: penetrated with a lively sense of the divine protection, he came into the land of Chanaan. When his old father saw him, he was much rejoiced, and gave God thanks that his son had returned. Isaac died at the advanced age of a hundred and eighty years, and was buried by his sons, Esau and Jacob.

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QUESTIONS TO CHAPTER 16.—How did Laban act towards Jacob? What did Jacob gather together? What happened at the Jordan? With whom did Jacob wrestle? What does *Israel* mean? How is Jacob's contest a figure of the Church? How did Esau and Jacob meet? How old was Isaac when he died?

## 17.—Joseph in his Father's House.

1. Jacob had twelve sons, of whom Joseph was the best. His father loved him above all his brothers; and when they saw the coat of many colors, which his father made for him, they were filled with rage and envy. One day, while they were tending their flocks, his brothers committed a grievous fault. Joseph told his father, and by this only the more were his brothers enraged against him.

2. On another occasion, Joseph told his brothers a dream he had had. He appeared, he said, to be binding sheaves with them in the field, when suddenly his sheaf rose up, and theirs, standing round about, bowed down to his. His brothers asked him, "If he wished to be their king?" So they only hated him the more.

3. Joseph had another dream, in which the sun and the moon and eleven stars seemed to worship him. This time his father asked him: "Whether he expected that he and his mother and his brothers should worship him?" But then, reflecting upon the whole matter, Jacob thought God might have great things in store for his son.

A. M. 2286.]

## 18.—Joseph Sold into Egypt.

[A. C. 1714.]

1. Some time after this, Jacob sent Joseph to see his brothers, who were feeding their flocks at Sichem, that he might bring him back word how they were. But when the brothers saw Joseph coming to them, they determined to kill him and cast him into a pit that was near by. When Ruben, the eldest brother, heard this cruelty of his brothers, he persuaded them to let him down alive into an empty cistern that was there. This he did hoping he might rescue the boy out of their hands.

2. As soon as Joseph arrived, he was stripped of his

QUESTIONS TO CHAPTER 17.—What is said of Joseph? Why did his brothers hate him? What were his dreams?

[illegible]

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coat of many colors and cast into the empty cistern. Whilst his brothers were eating, they saw some Ismaelite merchants passing on their way to Egypt, their camels carrying their merchandise. Then Juda advised his brothers not to kill Joseph—for he was their brother—and it would be better to sell him ; so they drew him out of the cistern and sold him to the Ismaelites for twenty pieces of silver.



3. Ruben was absent when Joseph was sold, and, returning shortly after, sought the boy, and, not finding him, went, in much trouble, to the others to know what they had done with him ; but they were indifferent to his inquiries.

Then the brothers killed a kid, and, dipping Joseph's coat in its blood, sent it to their father, pretending they had found it. Jacob knew the coat at once, and concluded a wild beast had killed his son. Rending his garments, and, putting on sackcloth, he would not be comforted.

4. In many respects, Joseph's life was a picture of the life of Jesus Christ. Joseph was hated by his brothers because of his great virtues; Jesus was hated for his doctrines and the prophecies that foretold his greatness. Joseph was betrayed, sold, and calumniated; so was Christ. Joseph triumphed in the end; so did Jesus Christ. Joseph was made governor over Egypt; Jesus is King of Heaven and earth. Joseph saved his brothers; Jesus Christ redeemed and saved mankind.

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A. M. 2287.]

## 19.—Joseph in the House of Putiphar.

[A. C. 1713.]

1. When the Ismaelites came into Egypt, they sold Joseph to Putiphar, the chief officer in Pharaoh's army. God was with Joseph, so that whatever he undertook succeeded. Soon he was placed in charge of Putiphar's house.

2. After some time, Putiphar's wife strove to persuade him to commit a grievous sin, but he would not. However, she continued to press her wishes, until one day, when she was more pressing than usual, Joseph fled, leaving his cloak in her hands.

3. Finding she could not succeed, her love was turned into hatred, and, seeing Joseph's cloak in her hands, resolved to ruin the innocent young man. Then, with well-affected horror, she began to cry out against Joseph; and when Putiphar came home, repeated her falsehoods and calumnies. Her husband believed her story, and, seeing the cloak, became very angry, and cast Joseph into prison.

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QUESTIONS TO CHAPTER 18.—Where was Joseph sent? What did his brothers propose? What did Ruben say? What was done with Joseph? To whom was Joseph sold? For how much? How did Ruben act? What was done with Joseph's coat? How did Jacob act when he saw the coat? How was Joseph's life a picture of the life of Jesus Christ?

QUESTIONS TO CHAPTER 19.—To whom was Joseph sold? How did Putiphar's wife act? Who cast Joseph into prison?



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A. M. 2287.]

## 20.—Joseph in Prison.

[A. C. 1712.]

1. Joseph soon found favor with the keeper of the prison. Here, as before with Putiphar's house, Joseph was placed in charge of the other prisoners. Two of Pharaoh's officers, the cup-bearer and chief baker, were also cast into prison.

2. On the same night they had each a dream that made them very sad. In the morning, Joseph noticed their sorrow, and, asking why, they told him of their dreams, and that no one could interpret them. Joseph bade them tell them to him.

3. The cup-bearer said : "I saw before me three branches of a vine, which, by degrees, grew and blossomed, and at length brought forth grapes. I took the grapes and pressed them into the king's cup, and gave him to drink." When Joseph heard this, he answered : "The three branches are yet three days, when the king will restore you to your former dignity, and you shall present the cup as heretofore. Remember me, and speak to the king for me, for, though cast into prison, I am innocent."

4. Then the chief baker said : "I carried on my head three baskets of meal. In the uppermost were all kinds of pastry, of which the birds came and eat." Joseph answered : "The three baskets are three days, when the king shall cut off your head, and hang your body on a gibbet, where the birds shall eat your flesh."

5. Three days after, every thing happened as Joseph had foretold : the king restored the cup-bearer, and he presented the cup as before, but the baker he hanged on a gibbet. The cup-bearer, however, in his prosperity, forgot Joseph.

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QUESTIONS TO CHAPTER 20.—What position did Joseph hold in the prison? What happened there? What was the cup-bearer's dream? What was the baker's? How were they fulfilled? Whom did the cup-bearer forget?



A. M. 2289.]

## 21.—Joseph's Greatness.

[A. C. 1712.]

1. After two years, Pharaoh had a dream. He seemed to stand on the bank of the Nile, while seven fat kine came up and fed in the marshes; then there came up seven other kine, lean and ill-favored, that devoured the fat kine. After this the king awoke.



2. Pharaoh slept again, and dreamt another dream: he saw seven ears of corn, full and fair, growing upon one stalk; then he saw seven other ears grow up, thin and blasted, and these eat up the first. So, Pharaoh awoke. In the morning, the king sent for all the wise men and soothsayers of Egypt, to whom he related his dreams, but no one could interpret them.

3. Then the cup-bearer remembered Joseph, and told the king how, in prison, Joseph had interpreted both his and the chief baker's dream. Immediately Joseph was sent for. When the king related his dreams to him,







Joseph told the king their interpretation depended not on him but on God.

4. "This," said Joseph, "is the interpretation of your dreams: The seven fat kine and the seven full ears are seven years of plenty; the seven lean kine and the seven blasted ears are seven years of famine, which will follow and eat up all the abundance of the seven years of plenty. The famine shall be in all the land. Let, therefore, the king choose a wise man, and make him ruler over Egypt; and let him, during the years of abundance, gather the crops into public granaries, that there may be food against the seven years of famine."

5. This counsel pleased Pharaoh, and, admiring the wisdom and prudence that appeared in Joseph, he chose him. Then he took the ring from his own finger and put it upon Joseph's, and, putting upon him a silken robe, and round his neck a chain of gold, made him go up into his second chariot, while a herald went before, crying aloud: "Let all the people bow their knee before Joseph, who is made governor of Egypt." Pharaoh also changed Joseph's name, and called him "*Savior of the world.*" Joseph was then thirty years of age.

A. M. 2296.] **22.—Joseph's Brethren go into Egypt.** [A. C. 1704.]

1. During the seven years of plenty, Joseph stored up great quantities of wheat. As he had foretold, the famine came, and the people demanded bread from the king; but he sent them to Joseph, who opened the granaries and gave out wheat.

3. The famine passed also into the land of Chanaan. Jacob, hearing there was wheat in Egypt, sent ten of his sons thither, that they might buy; but Benjamin, the

QUESTIONS TO CHAPTER 21.—What was Pharaoh's first dream? What his second? Who could not interpret the dreams? Who could? What was the interpretation of the dreams? Who was made governor of Egypt? What was Joseph called?



youngest, he kept at home, lest any harm should befall him on the way. In time the brothers arrived in Egypt, and, coming to Joseph, humbly bowed themselves before him. He knew them, but they did not know him.

3. Joseph began to charge them with being spies, but they declared their innocence, and how they had come only to buy wheat. They also told him that, originally, they were twelve brothers; that the youngest was at home with their father, but the other was not living. Joseph, that he might further try them, threatened to cast one of them into prison, until the others should return and bring their younger brother, that he might see if they were men of truth or no.

4. When the brothers saw themselves so harshly treated, they began to speak one to the other, not thinking that Joseph understood what they said, as he had spoken to them only through an interpreter. In their trouble, they remembered how they had treated him, and acknowledged that their present treatment was a just punishment for their former cruelty to their younger brother. When Joseph heard this, going out, he wept.

5. Then Simon was cast into prison, while the sacks of the others were filled with corn, and their money put secretly in each man's sack; provisions were also given them for the journey. When all was ready, the brothers loaded their asses, and went their way.

6. Coming to their father, they told him all that had happened: and, emptying their sacks, each found the price of his corn. Great fear came upon them. When Jacob heard what had happened, he began to lament his sad lot—how they would rob him of his children; Joseph was not, Simon was a prisoner, and now they would take Benjamin away.

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QUESTIONS TO CHAPTER 22.—After seven years, what happened? What did Joseph give the people? What did Jacob do? Who was kept at home? How did the brothers appear before Joseph? What did they tell him? What did Joseph threaten? What did the brothers say to each other? What did Joseph do? Who was cast into prison? What was done to the others? What did they tell their father? What was found in each man's sack? How did Jacob act?



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A. M. 2297.]

## 23.—Benjamin goes down to Egypt.

[A. C. 1703]

1. When their wheat was all eaten, Jacob ordered his sons to go again into Egypt; but Juda said it was useless, unless they took Benjamin with them. After considering the matter well, Jacob at length consented. Taking with them Benjamin, and double money, they started again.

2. When they arrived in Egypt, and Joseph saw Benjamin, he commanded his steward to bring them into the palace, that they might dine with him. The steward did as he was ordered. They, seeing what was done, became frightened, and began to think it was because of the money they had found in their sacks; but the steward told them to fear not, and, going, brought Simon to them.

3. When Joseph came in to see them, they bowed down before him, and presented the gifts they had brought. He saluted them kindly, and asked for their father; if he yet lived, and if he were well. Having answered him, he turned to Benjamin, and, blessing him, went out and, for joy, wept.

4. Washing his face, he returned and ordered dinner. When he seated them each in the order of his age, they wondered exceedingly. To each he gave a share, but Benjamin's was five times larger than that of any other. So they eat and drank and made merry with Joseph.

## 24.—Joseph's Silver Cup.

1. Joseph would again prove his brothers, to see if they were as jealous and hard-hearted toward Benjamin as they

QUESTIONS TO CHAPTER 23.—What did Jacob order? What at first did Jacob refuse? When they arrived in Egypt, what did Joseph command? How did the brothers feel? How did Joseph receive them? How did Joseph act toward Benjamin? How did Joseph seat his brothers? Whose share was the greatest? How did the brothers act?

had been to himself; so, when the feast was ended, he bade his steward fill their sacks with corn, to put each man's money back into his sack, and his own silver cup into the sack of the youngest. The order was obeyed, and in the morning they departed.



2. But scarce were they gone, when Joseph sent his steward after them, charging them with returning evil for good, in having stolen his master's silver cup. When the sons of Jacob heard the accusation, they were overwhelmed with fear, and declared that with whomsoever the cup would be found, he should die. Hastening, they opened their sacks, and the cup was found in Benjamin's. Confounded, they gazed on each other, and, rending their garments, returned to Joseph.

3. They cast themselves at his feet, and Juda, in their name, said they had no excuse to make; that they were thus justly punished for their sins; and that hereafter they would be his slaves. Joseph, however, declared that only he with whom the cup had been found should be **his** slave; the others would be free to go.



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4. When Juda heard this, he drew near to Joseph and told him how much it had cost their father to let Benjamin go, how he had pledged himself for the return of the boy; and how, if they returned without Benjamin, he feared it would kill their aged father; then Juda offered himself to be slave, instead of his younger brother Benjamin.

5. Joseph could no longer restrain himself, but, bursting into tears, said to his brothers: "I am Joseph." They could not answer him, so great was their fear; but he spoke kindly to them, assuring them that all they had done to him had been directed by God. Then he asked how his father was, and commanded his brothers to hasten and tell him of his son's glory; to come down to Egypt, for there were yet five years of famine.

When Pharaoh heard the news, he promised to give Jacob of the fat of Egypt. Then Joseph dismissed his brothers, sending with them chariots and provisions, costly robes and silver.

A. M. 2293.] **25.—Jacob goes down to Egypt.** [A. C. 1702.]

1. When Joseph's brothers came to their father and told him the news—how his son yet lived, and was governor of Egypt—Jacob awoke as from a dream. At first he could not believe what he heard, but when he saw the chariots of the king, and received the rich presents sent by his son, his spirits revived, and he was satisfied, now that Joseph lived, to go down to Egypt, that he might see him before he died.

2. Jacob gathered together all his possessions and, accompanied by his sons, and their wives, and their

QUESTIONS TO CHAPTER 24.—What is said of Joseph's silver cup? What did the brothers say? In whose sack was the cup found? What did Juda offer? What message did Joseph send his father?



children—in all, to the number of seventy—began his journey. When he came to the borders of the land of Chanaan, the Lord appeared to him and told him to fear nothing, for He would go down with him, and would yet make of him a great nation, and in time would bring him back again.



3. Juda went on before to tell Joseph that his father was coming. Joseph hastened to meet his father, and, seeing him, fell upon his neck, and wept. “Now I die in peace,” said Jacob, “since I see your face.”

In the same manner spoke the aged Simeon, seventeen hundred years afterwards, when, in the temple of Jerusalem, he saw the true Joseph, Jesus Christ, the Savior of the world.

4. When Joseph presented his father to the king, he asked him his age. The old man said : “I am a hundred and thirty years of age; yet I am not as old as my fathers.”



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Joseph gave his father and his brethren possessions in Gessen, because there was there great abundance of grass for their flocks.

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A. M. 2315.]

## 26.—The Death of Jacob and Joseph.

[A. C. 1685

1. Seventeen years after his arrival in Egypt, Jacob fell sick. When Joseph heard this, he took his two sons, Ephraim and Manasses, and hastened to visit his father. When Jacob saw the two boys, he blessed them.

2. Then he called together his sons, and told them God would yet lead them back to their own country: but he charged them to bury him in the land of Chanaan. Then he blessed them, foretelling what would happen in the latter days.

To Juda he gave the greatest blessing, saying: "You shall rule over your enemies; the sons of your father shall bow down to you, and the scepter shall not pass from Juda till He cometh that is to be sent, '*the Expectation of Nations.*'"

3. This celebrated prophecy, that so clearly marked the time when the Messiah would come, was accomplished when Herod, the first stranger, ruled over Judea. In him the scepter passed from Juda.

4. When Jacob was dead, Joseph threw himself on his father's face, weeping and kissing him. Then he ordered the physicians to embalm the body, and when, according to the custom of the Egyptians, he had mourned for seventy days, he, with his brothers and an immense multitude, carried the body into the land of Chanaan. Thus was Jacob buried at Hebron.

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QUESTIONS TO CHAPTER 25.—How did Jacob act when he heard Joseph was alive? What did Jacob gather together? Who appeared to him? What did the Lord tell him? Who told Joseph his father was coming? Describe the meeting of Joseph and Jacob? What is said of Simeon? How old was Jacob when he went into Egypt?

A. M. 2369.]

[A. C. 1631

5. Joseph lived to the age of a hundred and ten years, and saw his children's children to the third generation. When he saw his end drawing near, he called his brothers to him, and told them they would have trouble after his death : to fear nothing, however, as God would surely lead them back to the land he had promised to their forefathers, Abraham, Isaac, and Jacob. Then, having charged them to take his bones up with them, he died, and his body was embalmed and laid in a coffin.

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## 27.—The Patience of Job.

1. Contemporary with the Patriarchs, there lived in Arabia a man named Job. He had seven sons and three daughters ; for possessions he had seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred asses, besides many servants. He was much esteemed on account of his great wealth, but much more so for his piety.

2. On a certain day God said to Satan : " Have you considered my servant Job, how there is none like to him on the whole earth ? " Satan replied that it was easy for Job to serve God, that he was rich and blessed in all his actions ; but, however, " Touch him," said Satan, " and he will curse you and abandon you." God gave Satan permission, only not to touch his person.

3. Soon after this, while the sons and daughters of Job were eating and drinking together in the house of their eldest brother, there came a messenger to Job to tell him how the Sabeans had taken his oxen and his asses, and slain his servants. The messenger had hardly finished, when there came another, telling how fire had fallen from

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QUESTIONS TO CHAPTER 26.—How many years after his arrival when Jacob fell sick ? What were the names of Joseph's sons ? What did Jacob do before he died ? What prophecy was given to Juda ? When was this prophecy fulfilled ? What was done with Jacob's body ? When was he buried ? What did Joseph do ? What was done with his body ?





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heaven and consumed his sheep and his shepherds. There came still a third, saying the Caldeans had taken his camels and slain his servants. And while he was yet speaking, there came a fourth with the sad news that the house, in which his children were feasting, had been blown down by a wind, and all were killed.

4. When Job heard these things, rising up, he rent his garments, and, falling down, adored God. "The Lord gave, and the Lord hath taken away," said he; "blessed be the name of the Lord." So Job sinned not, and God rejoiced in his servant.

5. Satan again appeared before the Lord and said, if God would but touch Job's person, He would see Job would curse Him. God put Job in Satan's power. Then Satan struck Job with a grievous ulcer, so that he was covered with sores from the crown of his head to the sole of his foot. Job scraped his sores with a potsherd.

6. Job's wife seeing this, came and upbraided him for his folly. But Job answered: "If we have received good from the hand of God, why will we not receive evil?" So again Job sinned not.

7. When Job's friends heard what had befallen him, three of them came to condole with him. Seeing him, they wept, and, sitting down, for seven days and seven nights no one spoke, for they saw how great was his grief.



8. At length Job opened his mouth and began to lament his sufferings; but his friends only reproached him with his faults. Job would not confess that he was



guilty, but stoutly maintained his innocence and his confidence in God.

9. This confidence was not misplaced, for Job was delivered from his afflictions, and had possessions twice as great as before. Again, he had seven sons and three daughters, and after this lived a hundred and forty years, and saw his children's children to the fourth generation. He died an old man, full of joy and happiness.

10. Job is a figure of Jesus Christ, who, bruised from the top of his head to the sole of his foot, and scorned as a man covered with iniquities, complained not. We see also in Job's case how far sometimes God permits the devil to exercise his powers.

#### END OF THE SECOND AGE.

#### Names and Ages of the Patriarchs from Noe to Moses :

|              | BORN. | A. M.<br>DIED. | AGE. |              | BORN. | A. M.<br>DIED. | AGE |
|--------------|-------|----------------|------|--------------|-------|----------------|-----|
| 1. THARE . . | 1878  | 2083           | 205  | 4. JACOB . . | 2168  | 2315           | 147 |
| 2. ABRAHAM . | 2008  | 2183           | 175  | 5. LEVI . .  | 2255  | 2392           | 137 |
| 3. ISAAC . . | 2108  | 2288           | 180  | 6. MOSES . . | 2433  | 2553           | 120 |



### AGE III.

#### FROM MOSES TO DAVID.

A. M. 2433.]

#### 28.—The Birth of Moses.

[A. C. 1567

1. In Egypt the posterity of Jacob rapidly increased, and soon became a great people. In the meantime other kings arose, who knew not Joseph, and, seeing how great

QUESTIONS TO CHAPTER 27.—What is said of Job? What did God say to Satan? What did Satan say to God? Who were eating and drinking? What did the first messenger tell Job? What the second? Third? And fourth? What did Job say? What power did God give Satan the second time? With what was Job struck? What did Job answer his wife? Who came to see Job? What did they do? What did Job maintain? What reward did Job receive for his patience? Of whom was Job a figure? How?







the Israelites had become, began to fear them ; so they oppressed the children of Jacob, put heavy burdens upon them, and finally ordered the Egyptian midwives to cast into the Nile all the male children that would be born among the Hebrews.

2. One of the Hebrew women bore a son, whom she loved most tenderly. For three months she hid him ; but, finding it impossible to conceal him any longer, she made a basket of bulrushes, and, smearing it with pitch,



laid the child in it, and placed the basket among the sedges by the bank of the river. Then she sent his sister to watch what would come to pass.

3. By the direction of God, Pharaoh's daughter came down to the river to wash herself, and, seeing the basket, sent her maid to bring it. When she opened it and saw the child, she knew it belonged to one of the Hebrew women. The sister approaching, Pharaoh's daughter sent her to bring a nurse. She ran and brought the mother. Pharaoh's daughter gave her the child to nurse, and, when

he was grown up, adopted him, calling him *Moses*, that is, *saved from the waters*.

4. Moses was a figure of Jesus Christ. Moses was saved from the river; Jesus, from Herod. Moses, when young, was wise in words and powerful in deeds; so also Christ, who, at the age of twelve, was the wonder of priest and doctors. Moses divided the waters of the sea; Christ calmed the winds and the storms. Moses led the way to the promised land; Christ is the way to heaven.

5. Moses, amid great miracles, gave the Old Law to the Jews; Christ, with the most stupendous miracles, gave the New Law to the world. Moses abolished idolatry among the Jews; Christ, in the world. Moses gave civil liberty to the Jews; Christ, spiritual liberty to mankind.

6. Moses fasted forty days on the mountain; Christ fasted forty days in the desert. Moses descended from the mountain with his face transfigured; Christ was transfigured on the mountain. In the desert, Moses fed the people with manna; Christ feeds the world with His own body and blood. Moses confirmed the Old Law with the blood of bullocks; Christ sealed the New Law with His own blood.

A. M. 2513.]

## 29. The Call of Moses.

[A. C. 1487.

1. When Moses attained his fortieth year, he resolved to share the miseries of his people. By his vigorous defense of the Hebrews against the cruelty of the Egyptians, he incurred the displeasure of the king, who resolved to put him to death; but Moses fled to Madian, in Arabia, where he lived for forty years, tending the flocks of his father-in-law, Jethro, a priest of that country.

2. One day, when Moses had led his flock to the mountain of Horeb, God appeared to him in the midst of a *burning bush*. Moses was much astonished that the bush was not consumed, and approached to see what it could mean; but God commanded him to stand still and take

QUESTIONS TO CHAPTER 28.—What is said of Jacob's posterity? How did the kings of Egypt treat them? What order was given to the midwives? Tell the story of the birth of Moses and how he was saved. What does Moses mean? Tell how Moses was a figure of Jesus Christ.







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off his shoes, for the place was holy. At the voice of God, Moses fell on his face.

3. Then God told him how He had seen the afflictions of the Hebrews, and that He was about to deliver them : besides, He had chosen him to lead the people out of Egypt. At first, Moses objected, alleging his weakness and slowness of speech ; but God promised to be with him, and gave him Aaron, his brother, as spokesman.

4. Then Moses returned to Egypt and Aaron with him, and, assembling the people of Israel, Aaron spoke to them all the Lord had commanded. When Moses had wrought miracles before the people, they believed and adored God.

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A. M. 2513.] **30.—The Ten Plagues of Egypt.** [A. C. 1487.

1. Moses and Aaron were both about eighty years of age when they first presented themselves before Pharaoh, and commanded him to let the Israelites go into the desert to sacrifice to the Lord. But Pharaoh refused, and commanded the Israelites to be oppressed more and more. Their tasks were also increased.

2. Again Moses and Aaron presented themselves before Pharaoh. At the command of God, Aaron cast his rod before the king, and immediately it was changed into a serpent. Pharaoh only the more hardened his heart and would not let the people go. Then God sent ten plagues upon Pharaoh and his people.

3. For the first, Aaron struck the Nile with his rod, and its waters were changed into blood, and corrupted. After seven days, he again stretched his hand over the waters of Egypt, and there came up frogs that covered

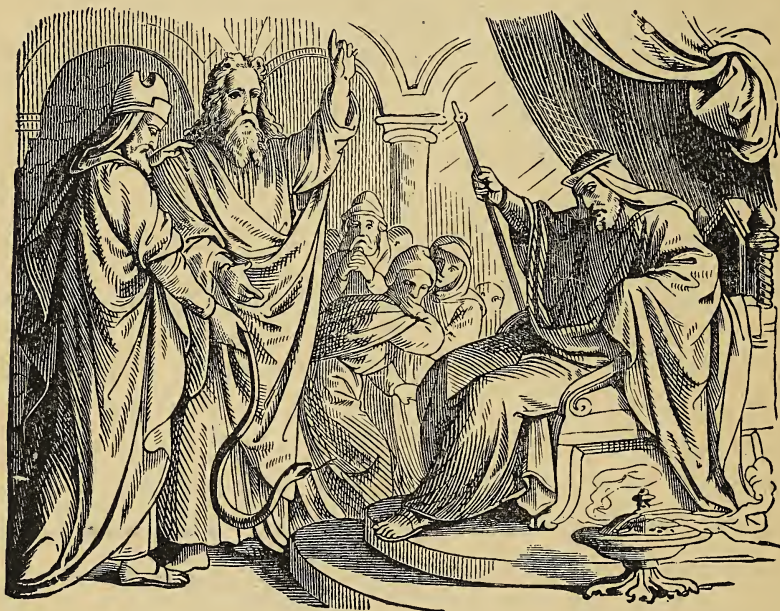
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QUESTIONS TO CHAPTER 29.—How old was Moses when he resolved to join his people ? Whose anger did he excite ? Where did he flee ? Whose flocks did he keep ? In what did God appear to Moses ? What did God command him to do ? Who was given as spokesman ? Where did Moses and Aaron go ?



the whole land. Then, in turn, the dust of the earth was turned into flies and insects, that tormented both man and beast.

4. In quick succession, there followed a murrain amongst the cattle, and boils and swellings upon man and beast. For the seventh plague, God sent thunder, and hail, and



lightning, running along the ground. After this was added the plague of locusts to eat up what the hail had spared; and, at last, impenetrable darkness covered the land.

But Pharaoh hardened his heart and would not let the people go as the Lord commanded; so God struck him with a tenth plague more terrible than all the rest.

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QUESTIONS TO CHAPTER 30.—How old were Moses and Aaron when they went to Pharaoh? What did they ask of him? What did Pharaoh do? What was done the second time Moses presented himself to Pharaoh? What was the first plague? What was the second, third, etc.? Did Pharaoh let the people go?



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A. M. 2513.] **31.—The Death of the First-born—** [A. C. 1452.  
**The Paschal Lamb—The Departure from Egypt.**

1. Before God sent his tenth plague, He wished to prepare the Israelites for it. Each family was therefore commanded by Moses and Aaron to prepare a lamb without blemish, and, on the fourteenth day of the month, to sacrifice it, and to sprinkle their door-posts with its blood. They were further required to roast the lamb at the fire,



and whilst, with unleavened bread and wild lettuce, they eat its flesh, to stand with their loins girt, and staves in their hands. The Israelites did all they were commanded.

2. About the middle of the night, the angel of the Lord struck all the first-born of Egypt, even from the first-born of Pharaoh to the humblest of the land : no family escaped. But the angel, seeing the blood on the door-posts of the Israelites, spared them.



3. When Pharaoh saw this, he rose up and, calling Moses and Aaron, commanded them to go forth and to take the Israelites with them. The Egyptians also pressed them to go, fearing lest all would die. The Israelites went forth from Egypt, two hundred and fifteen years after Jacob had gone thither, to the number of six hundred thousand men, besides women and children. They carried with them the bones of Joseph.

4. The Paschal Lamb was a figure of Jesus Christ, the Lamb of God, who was offered on the cross. By his blood we also are marked and delivered from eternal death. The deliverance of the Israelites from the bondage of Egypt is also a figure of man's delivery from the bondage of sin and hell.

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A. M. 2513.] **32.—The Passage of the Red Sea.** [A. C. 1487.

1. God became the guide of the Israelites, leading them on their way by a cloud in the day, and a pillar of fire in the night. In a few days they came to the Red Sea. Meanwhile Pharaoh repented that he had let the Israelites go, and resolved to gather together his horses and chariots and pursue them. When the Israelites saw the Egyptians behind them, and the sea before them, they were seized with great fear. But Moses encouraged them, and assured them the Lord would fight for them.

2. The cloud that had gone before the Israelites now went behind them, and became a wall of separation between the Egyptians and the Israelites. On the side of the former it was dark, but on the side of the latter it shone with a clear light. Thus the two armies were separated during the night. By command of God, Moses

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QUESTIONS TO CHAPTER 31.—What did God command the Israelites to eat? How was the Paschal Lamb to be eaten? With what were the door-posts sprinkled? What happened about the middle of the night? Who were spared? What did Pharaoh do? How long were the Israelites in Egypt? How many entered Egypt? How many left it? Whose bones were carried out? Of what was the Paschal Lamb a figure?









stretched forth his rod over the sea, and the waters were divided, rising as a wall to the right and to the left.

3. During the night the Israelites passed through on dry land. In the morning the Egyptians also followed, but, at the command of God, Moses again stretched forth



his rod over the sea, and the waters returned to their place—Pharao and his whole army, his chariots and his horsemen, were swallowed up, so that not a single person escaped.

4. The cloud by day and the pillar of fire by night were a figure of Jesus Christ. He is the light, in which those who walk will not perish. The Red Sea is also a figure of Baptism, since we must all receive it, if we will enter heaven.

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QUESTIONS TO CHAPTER 32.—Who became the guide of the Israelites? What was in the day? What in the night? What did Pharao do? What became of the cloud? Tell how the Israelites passed the Red Sea? What happened to the Egyptians? What was a figure of Jesus Christ? How? Of what was the Red Sea a figure? How?



### 33.—The Quails, the Manna, and the Water in the Desert.

1. When the Israelites came into the desert they could find no bread ; then they began to murmur against Moses,



and to wish for the flesh-pots of Egypt. God promised them flesh to the full, and, in the morning, bread. In the evening there came into the camp an immense number of quails, which were easily caught, and in

the morning the desert was covered with small white seeds that appeared like hoar-frost.

When the Israelites saw this, they cried out MAN-HU ! that is, *What is this?*



2. Then Moses told them it was the bread which the Lord had sent them. They were commanded to gather as much as

each one needed. The people did so.





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134.  $\frac{1}{x} + \frac{1}{y} = \frac{x+y}{xy}$

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and found the taste thereof like fine flour mixed with honey.

3. For forty years God fed the Israelites with this bread, which was afterwards called *Manna*. It fell no more after they came into the land of Chanaan. This manna was preëminently a figure of the Sacrament of the Altar, in which Jesus Christ gives himself under the appearance of bread and wine.

4. Some time after this there was a scarcity of water, and the Israelites began again to murmur. God told Moses to take his rod, and to go to Mount Horeb and strike the rock. He did so, and immediately there came forth water in such abundance that the people quenched their thirst and were satisfied.

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### 34.—The Ten Commandments.

1. Three months after their departure from Egypt, the Israelites came to Mount Sinai. God called Moses, and he went up into the mountain. Here the Lord spoke to him, and bade him remind the people of all He had already done for them, and how He would continue to protect them if they would be faithful to Him, and that He would make them a *chosen people*. When Moses descended from the mountain and told the people all the words of the Lord, they cried out: "We will do all the Lord hath spoken."

2. Then God commanded the people to purify themselves to-morrow and the next day, and to be ready for the third. On the morning of the third day it began to thunder and lighten; a thick cloud covered the mountain. The top of Mount Sinai was on fire, and it shook to its

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QUESTIONS TO CHAPTER 33.—In the desert what did the people do? What did God send in the evening? What in the morning? What was the taste of the manna? How long did God feed the Israelites on manna? Of what was the manna a figure? How did God supply water?

base. Then came the sound of a trumpet, that grew louder and louder, until the people trembled with an exceeding great fear.



3. When Moses had led the people to the foot of the mountain, the Lord spoke thus :

- I. I am the Lord thy God. Thou shalt not have strange gods before Me.
- II. Thou shalt not take the name of the Lord thy God in vain.
- III. Remember thou keep holy the Sabbath day.
- IV. Honor thy father and thy mother.
- V. Thou shalt not kill.
- VI. Thou shalt not commit adultery.
- VII. Thou shalt not steal.
- VIII. Thou shalt not bear false witness against thy neighbor.
- IX. Thou shalt not covet thy neighbor's wife.
- X. Thou shalt not covet thy neighbor's goods.









11. When the people, who were camped round about the mountain, heard these things, trembling with fear and full of reverence, they promised to do all the Lord commanded them. Moses built an altar and offered sacrifice to the Lord. He took also of the blood of the victims and sprinkled it upon the people, as a sign of the covenant the Lord had that day made with them.

5. As the covenant of the Old Law was established on Mount Sinai, so was the covenant of the New Law sealed on Calvary. There God showed His power; here, His mercy. Both covenants were sealed with blood: at Sinai with the blood of bullocks; on Calvary with the blood of Jesus Christ.

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### 35.—The Golden Calf.

1. After this, Moses again went up into the mountain, and for forty days and forty nights remained conversing with God. The Lord gave him two tables of stone, on which were written the ten commandments. While Moses delayed on the mountain, the people began to murmur, and came to Aaron and demanded that he would make for them gods like to those of the Egyptians. Not thinking they would comply with his command, he said to them: "Bring me the golden ear-rings of your wives and daughters."

2. Contrary to his expectations, they brought them, and, being a weak man, he had not courage to resist their wicked wish; so he cast them into a furnace and made a golden calf, and built an altar. Then the Israelites gathered together and offered sacrifice, and, eating and drinking, rose up to play, after the manner of the Pagans.

3. When Moses came down from the mountain and saw

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QUESTIONS TO CHAPTER 34.—When did the people come to Sinai? Who was called up to the mountain? What did God tell Moses? What did the people say? What were the people commanded to do? What happened on the third day? Repeat the ten commandments. What did Moses offer? With what did he sprinkle the people? What comparison between Sinai and Calvary?

these abominations, he was exceeding angry, and, throwing down the tables on which the ten commandments



were written, broke them. Seizing upon the golden calf, he burned it, and beat it into powder. Then he commanded the sons of Levi to unsheath their swords; to march through the camp and return, and to

put to death all whom they met. There were slain on that day about twenty-three thousand men.

4. Moses again returned to the Lord on the mountain, and prayed for the pardon of the people. The Lord heard his prayer. Moses hewed two tables of stone like the first, and God again wrote on them the ten commandments.

5. When Moses had finished speaking with the Lord, he descended from the mountain, carrying with him the two tables of the Law. His face had become horned, and shone as the rays of the sun. When the Israelites saw this, they dared not look upon him; so Moses was forced to put a veil on his face when he spoke to the people.

### 36.—The Ordinances for the Worship of God.

1. Besides the ten commandments which God gave Moses, He also gave many other ordinances. These latter

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QUESTIONS TO CHAPTER 35.—How long did Moses remain on the mountain? What did God give? What did the people ask of Aaron? What did he make? What did the people do? How did Moses act? What were broken? What did the sons of Levi do? How many were killed? Where did Moses go again? What did he bring with him? What appeared on the face of Moses?



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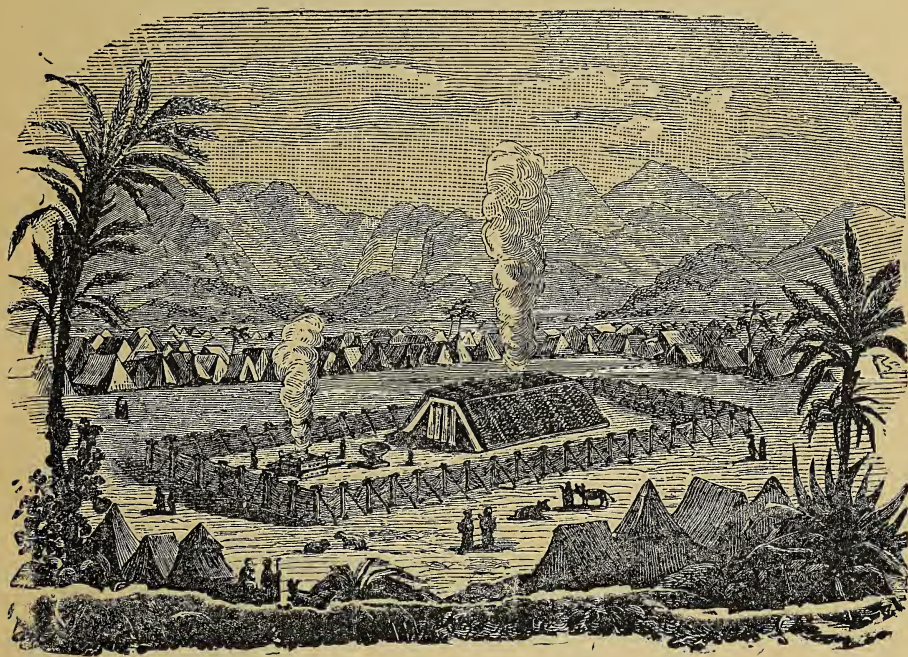






related to the public worship, which, with extreme care, Moses established according as God commanded him.

2. *The Tabernacle.* — Moses began by constructing a tent, whose supports were made of setim-wood, and were so framed that they could easily be taken apart. The length of the tent was thirty cubits, and the height ten, and the breadth ten. The supports were overlaid with gold, and the whole was covered with most precious hangings. Within,



hung a veil of magnificent tapestry, which divided the Tabernacle into two parts—the smaller, called the Holy of Holies; the larger, the Sanctuary.

3. Within the Holy of Holies was placed the Ark of the Covenant, a small box made of the most precious wood, overlaid with gold and surmounted by two cherubim. In the Ark were placed the two tables of the Law.

Within the Sanctuary were kept three objects consecrated to the worship of God: the Table of Show-bread, on which were placed twelve loaves of bread, made of the finest flour; the Golden Candlestick, that, with its sever



lights, shone during the entire night ; and, lastly, the Altar of Perfumes, on which was burned the finest incense.

4. Besides this, Moses constructed around the Tabernacle a grand portico which inclosed two other sacred objects : the Altar of Holocausts and the Great Brazen Basin, in which the priests were commanded to purify themselves before they performed any sacred function.



5. This Ark was a figure of the Tabernacle in Catholic churches : the Holy of Holies, of the Altar on which is offered the sacrifice of the New Law ; the Sanctuary corresponded to the place the priests occupy ; and the portico represented the body of the Church, where the people now worship.

6. The sacrifices of the Old Law were either *bloody*, in which were offered heifers, and sheep, and goats, and doves ; or *unbloody*, in which were offered cakes, and unleavened bread, and wine.

The bloody sacrifices prefigured the bloody sacrifice of Christ upon the cross ; the unbloody were a type of the sacrifice of the Mass.



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7. The Religious Feasts were : 1st. The *Pasch*, on which the Israelites eat the flesh of a Lamb, and for seven days unleavened bread, in remembrance of their deliverance out of Egypt : 2d. The feast of *Pentecost*, celebrated seven weeks after the Pasch, in remembrance of the Law received on Mount Sinai. At this feast were also offered the first fruits. 3d. The feast of *Tabernacles*, in memory of their long sojourn in the desert. During this feast the Israelites were required to live in tents made from the branches of trees. 4th. The feast of *Expiation*, on which the priest sacrificed a heifer for his own sins and a goat for the sins of the people. Then he entered into the Holy of Holies, carrying with him the golden censer and the blood of the victim : with the former he incensed the ark, with the latter he sprinkled the pavement.

8. The Ministers of Divine Worship were, 1st. The *High Priest*. To this office Moses consecrated Aaron, anointing him, and clothing him with the various vestments of his office. 2d. The *Priests* proper, who were the sons of Aaron, and whose office it was to offer sacrifice. 3d. The *Levites*, who were of the tribe of Levi, and who were charged with the lower offices within the tabernacle.

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A M. 2514.] **37.—The False Messengers—The** [A. C. 1486.  
**Murmurs of the People—God's Chastisements.**

1. The Israelites remained a year at Mount Sinai. When they started on their way, Moses chose twelve

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QUESTIONS TO CHAPTER 36.—What besides the Commandments did God give? Describe the Tabernacle. What was the Holy of Holies? What was placed in it? What was the Ark? What three objects were kept within the Sanctuary? What did the portico inclose? Show how these different objects correspond to things in the Catholic Church. What kinds of sacrifices were in the Old Law? What was the Pasch? What was Pentecost? What was the feast of Tabernacles? Of Expiation? Who was the High Priest? Who were the Priests? The Levites?



men, among whom were Josue and Caleb, to go into the land of promise. After forty days, they returned, carrying



with them specimens of the fruits of the country. Amongst these was an enormous bunch of grapes borne on the shoulders of two men, besides apples, and pomegranates, and figs. The land, indeed,

said they, overflowed with abundance, but the inhabitants were giants.

2. Then the people wept, and again murmured against Moses and Aaron, wishing they had died in Egypt or in the desert. In vain did Josue and Caleb speak of the richness of the country and the weakness of the people. The multitude, led on by the others, would not listen, but cried out the more to return to Egypt.

3. When the murmur was at its height, the glory of God was seen over the ark of the covenant. Then the Lord said to Moses He would destroy the Israelites, for they were an incredulous people. The Lord even offered to make Moses ruler over a greater nation; but Moses, the meekest of men, only prayed the more that the Lord would pardon them.

4. At his prayer the Lord again pardoned the people; yet, as a punishment for their sin, He declared that not one of them, that had attained his twentieth year, should enter the promised land, Josue and Caleb excepted. Their children would enter, but for forty years should the people wander in the desert—a year for every day spent in exploring the country.



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5. This history of the Jews is similar to what happened in the time of Jesus Christ. The Jews would not understand the spiritual kingdom promised by Christ ; hence they rejected Him. On the cross He begged his Father to forgive them ; but, as a punishment for their sin in having rejected Him, they are to-day wanderers on the earth, and will be to the end of time.

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A. M. 2514.] **38.—Core, Dathan, and Abiron.** [A. C. 1486.

1. Some time after the events related in the preceding chapter, two hundred and fifty Levites, led on by Core, Dathan, and Abiron, revolted against Moses and Aaron, denying their authority. On the following day, the Lord commanded the people to go out from the tents of these wicked men ; not to touch any thing belonging to them, lest they also would be involved in their sin. While the people were looking on to see what would come to pass, the earth opened under the feet of the three leaders and swallowed them down, with their tents and all their substance. Then a fire came out from the Lord and consumed the two hundred and fifty Levites. Moses and Aaron were that day vindicated.

2. In modern times we often see similar revolts against the priests of God. Ambitious and wicked men wish to rule the Church ; but, like Core and his companions, they will ever receive a just punishment for their pride and presumption.

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QUESTIONS TO CHAPTER 37.—How long did the people remain at Sinai ? Who were sent to Chanaan ? What report did they bring back ? How did the people act ? Who spoke in vain ? What appeared over the ark ? What did God say He would do ? What punishment did God decree ? What is said of the Jews ?

QUESTIONS TO CHAPTER 38.—Who revolted ? How were they punished ? What do we see in modern times ?

A. M. 2552.] **39.—The Hesitation of Moses, and** [A. C. 1492.]  
**the Brazen Serpent.**

1. Water again failed, and the people began to murmur. Then the Lord commanded Moses to take his rod and strike the rock. Moses, for a moment, doubted; then struck the rock, when water gushed forth in great abundance. This momentary doubt greatly displeased



God, and he declared that Moses, because he had not believed, should not lead the people into the promised land.

2. Shortly after, the people rebelled again, and, murmuring, complained they had neither food nor water. When God saw this, He sent among them fiery serpents, whose sting burned like fire. Many died amid the most cruel torments. When the people saw this, they came to Moses, acknowledging their sin, and begging him to pray









to the Lord that He would take the serpents from amongst them.

3. Moses prayed, when the Lord commanded him to make a brazen serpent and to set it up for a sign. He did so, and as many as looked upon it were healed.

4. This serpent prefigured our Savior nailed to the cross; for as the Israelites were cured by looking upon the serpent, so are all, who, with faith, look up to Christ, cured of the wounds of sin caused by the bite of the infernal serpent.

A. M. 2553.]

## 40.—The Death of Moses.

[A. C. 1447.]

1. When, according to the course of nature, the time came that Moses must die, the Lord commanded him, in the presence of the people, to put his hand upon Josue, that they might have no cause to disobey him. Then Moses told the people he was about to die; that he would not pass over the Jordan with them, nor enter the promised land.

2. He then reminded them of all the Lord had done for them: how He had nourished them in the desert, and how He had watched over them; then he commanded the people to keep the commandments, to love the Lord, and to hearken to His voice. He also foretold them, in a spirit of prophecy, that the Lord would in time raise up a PROPHET like to him, whom they should hear. He spoke of Christ.

3. When Moses had finished speaking, he went up to the top of Mount Nebo, from which the Lord showed him the land of Chanaan. When Moses saw it, he rejoiced; and, full of gratitude and thanks to God, died at the ripe old age of a hundred and twenty years. The Lord buried him in the valley of Phogor, but the spot no

QUESTIONS TO CHAPTER 39.—What failed? How was water supplied? How did Moses act? How did God punish him? What did God send? What happened? What was set up? Of whom was the brazen serpent a figure?

man knows. Israel mourned for him thirty days. There was never after a prophet like Moses.

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A. M. 2552.]

## 41.—The Israelites enter the Promised Land.

[A. C. 1447.]

1. After the death of Moses, the Lord commanded Josue to pass over the Jordan. The priests took the ark of the covenant and marched before, the people followed. When they were come to the banks of the Jordan, and the



priests had touched the water with the soles of their feet, the waters above stood still, while the waters below ran down, leaving a dry passage for the people to pass over.

2. When all had passed, the waters returned to their

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QUESTIONS TO CHAPTER 40.—Who succeeded Moses? What did Moses remind the people of? What prophecy did Moses make? Where did Moses die? Where was he buried?





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usual course. The people encamped near Jericho, where they celebrated the feast of the Pasch.

Jericho was a large and populous city, well fortified with walls. For six succeeding days the Israelites went round about it. On the seventh, the priests carried with them the ark of the covenant, while seven priests sounded the trumpets of Jubilee; and the people shouted with a great cry. All this was done by the command of God. At the sound of the trumpets and the shout of the people, the walls fell flat to the ground, and the Israelites entered and took the city.

3. In time, Josue conquered all the country, and, by lot, divided it among the twelve tribes of Israel. Each tribe bore the name and was descended from one of the twelve sons of Jacob. Thus, after their long wanderings, had the Israelites arrived in the land of promise.

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## 42.—The Judges.

1. Surely the Israelites owed a deep debt of gratitude to the Lord for the rich and magnificent country He had given them; but they were an ungrateful people, and were easily led astray by their pagan neighbors. Shortly after their arrival in the promised land, they fell into idolatry. In punishment for their crime, the Lord delivered them into the hands of their enemies. Servitude taught them repentance and their dependence upon God. Having humbled themselves before Him, He sent pious men, called judges, selected from among the people, to deliver them and to rule them.

2. Their repentance was but of short duration; at the death of each judge they returned to their sins and idolatry. For four hundred years, this faithless and thankless people were in turn changing from God to the

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QUESTIONS TO CHAPTER 41.—Who led the people over the Jordan? What happened? What feast was celebrated? What was Jericho? How was it taken? Who conquered Chanaan? How was the land divided?

worship of idols—relapsing and repenting. The sixteen judges sent during this time were: Othniel, Aod, Samgar, Barac, Debhora, Gedeon, Abimelech, Tholar, Jair, Jephthe, Abesan, Ahialon, Abdon, Samson, Heli, and Samuel.

3. Amongst these, Samson was one of the most remarkable. So great was his strength that, on one occasion, by the mere power of his hands, he tore a furious lion into pieces. On another, he slew a thousand men with the jaw-bone of an ass. After this, while asleep, he was made prisoner by the Philistines, and bound with seven cords; but, when he awoke, he broke them like burned flax.

4. During his life, Samson waged a continual war upon the Philistines: at one time carrying away the gates of their city; at another, burning their crops. At length he was made prisoner, and his eyes put out. While the Philistines were feasting and making merry over their victory, Samson was brought out to make sport for them. Wearied, he leaned against the pillars that supported the house in which the Philistines were assembled; then the Spirit of God came upon him, and, his strength returning, he shook the pillars, and the house fell, killing himself and three thousand of his enemies.

The pious and humble Gedeon, who fought against the Madianites, was also very renowned.

A. M. 2708.]

### 43.—The Pious Ruth.

[A. C. 1292.

1. During the time of the Judges, a certain man of Bethlehem went, with his wife and his two sons, into the land of Moab. His name was Elimelech, and his wife's name, Noemi. His sons married women of Moab. In time, Elimelech and his two sons died. Oppressed with

QUESTIONS TO CHAPTER 42.—What did the Israelites owe the Lord? How did they act? What punishment did God send? Who were the judges? How many were there? What is said of Samson? Give some examples of his strength. Against whom did he make war? How did he die?



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grief, Noemi returned to Bethlehem, and her two daughters-in-law resolved to accompany her.

2. When they had come some distance on the way, Noemi strove to persuade her daughters-in-law to return to their own country. Orpha yielded, but Ruth would not; so Ruth came to Bethlehem with Noemi. They returned at the harvest time, and, being poor,



Ruth went into the fields to glean the ears of corn left by the reapers.

3. Led by the hand of God, she went to glean in the fields of Boöz, a man of great wealth, and a relation of Elimelech. During the day, Boöz came into the fields to see the reapers. When he saw Ruth and heard with what courage she had followed Noemi, and with what fidelity she served her, he spoke kindly to her, and told her to remain with his servants and to follow his reapers; besides, when she was thirsty, to go to the vessels and drink. Boöz, moreover, commanded the reapers to let fall, now and then, handfuls of corn, that she might gather them without shame.

4. Some time after this Boöz married Ruth. The Lord blessed them and gave them a son, named Obed. He was the father of Isai, the father of David. From this family our Savior, Jesus Christ, descended.

The Moabites were not Jews, but strangers and enemies; hence our Savior, in descending from Ruth, a



Moabite, wished to show that He was the Savior not of the Jews alone, but of all mankind.

A. M. 2843.]

#### 44.—The Sons of Heli.

[A. C. 1152.]

1. Whilst Heli the high priest was judge in Israel, there lived a pious couple named Alcana and his wife Anna. Anna had no children, for which she grieved very much. On a certain day she came to the tabernacle of the Lord at Silo, where, weeping and praying, she said: "O Lord, God of hosts! if thou wilt give me a son, I will consecrate him to Thee." God heard her prayer,

and gave her a son, whom she called Samuel.

2. When Samuel was three years old, his mother took him to Heli the high priest, at Silo. Here she consecrated him to God; and Samuel served the Lord



in the tabernacle, and grew in favor with God and man.

3. Samuel and John the Baptist are much alike in their histories. Both were a gift for the prayers of their parents; both were early consecrated to God; and both preached penance to the people. Samuel was the last judge and the immediate precursor of the great King David; John the Baptist was the last of the prophets and the precursor of Jesus Christ, the Eternal King. Samuel anointed David; John baptized Jesus.

QUESTIONS TO CHAPTER 43.—Who went to Moab? Who returned to Bethlehem? Who accompanied her? Where did Ruth go? Who met her? What did Boëz say? Who married Ruth? Who was Obed? Isai? David? From whom is Jesus Christ descended?







4. Heli had two wicked sons — Ophni and Phinees. When the people came to Silo to sacrifice to the Lord, the two young men were wont to come and by violence take the flesh of the sacrifice. They committed also other abominations in the sanctuary. Heli reproved them but mildly. He did not chastise them as he should have done.

5. One night, while Heli slept within the inclosure of the sanctuary, and Samuel near him, the Lord called Samuel. He, thinking it was Heli, rose and went to him; but Heli told him he had not called him, and bade him go and sleep. This was repeated three times, when Heli understood it was the Lord who called. Then he bade Samuel answer Him and listen to what He would say. Samuel did so.

6. On the morrow, Heli called Samuel, who told him all the Lord had said; how the Lord would punish him and his two sons: the father, because he had not punished his sons, and the sons for their wickedness. When Heli heard this, he bowed before the will of God.

7. Some time after this there arose a bloody war between the Philistines

and the Israelites. Of the latter, thirty thousand were slain, and among the dead were the sons of Heli. The ark, that had been carried into the battle, was taken. When Heli heard this terrible news, he fell from the stool on which he was sitting, and, breaking his neck, died.



8. The Philistines carried the ark into the temple of

their god, Dagon. But the Lord afflicted them in many ways : their God was thrown down, their fields were overrun with mice, their cities were devastated by pestilence, until the Philistines were glad to send back the ark to Israel.

9. Samuel succeeded Heli in the office of judge. He assembled the people and pointed out their sins. He also promised them, if they would repent, the Lord would deliver them out of the hands of the Philistines. The people fasted and confessed their sins. God gave them the victory, and for many years peace reigned over the land.

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A. M. 2909.]

#### 45.—Saul, the First King.

[A. C. 1091.

1. When Samuel had grown old, he appointed his sons judges over Israel ; but they walked not in the fear of the Lord. Then the people asked for a king. When Samuel heard this he was very angry, because he wished that God alone should be King of Israel. God, however, yielded, and Samuel anointed Saul king. He was a beautiful and valiant youth, from the tribe of Benjamin, and stood head and shoulders above any other man in Israel.

2. In the beginning of his reign, the Lord was with Saul, and gave him the victory over his enemies. On one occasion he unfortunately disobeyed God.

He was commanded to cut off the Amalinites, and to spare nothing ; but, in the pride of his power, he spared the best of the flocks, and, on his return, built triumphal arches to celebrate his victory. For this he was cut off from the throne of Israel, and his posterity forbidden to succeed him.

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QUESTIONS TO CHAPTER 44.—When did Alkana and Anna live ? What was Anna's Prayer ? When was Samuel consecrated to God ? How are Samuel and John the Baptist compared ? What is said of Heli and his sons ? What is said of Samuel ? How did Heli die ? How did his sons die ? What happened to the Philistines ? Who succeeded Heli ? What did Samuel promise ? What reigned over the land ?







3. Saul was a figure of the Jewish Church. Chosen by God, at first she surpassed all others in her knowledge of God and the graces with which she was endowed. But, little by little, she fell. She forgot her obedience, her humility, her charity, and, in the pride of her insolence, trusted alone in her sacrifices. She also rejected the Christian Church, chosen to succeed her. Saul persecuted David; so did the Jews persecute Jesus Christ. David wept for the death of Saul; so did Jesus Christ weep over Jerusalem.

A. M. 2934.]

## 46.—David.

[A. C. 1066.]

1. At the command of God, Samuel went to Bethlehem, to the house of Isai. When he arrived, David, the youngest of the sons of Isai, was in the fields tending his father's



flocks. Samuel sent for him, and, taking a horn of oil, anointed him. As the Spirit of God came upon David, it departed from Saul.

QUESTIONS TO CHAPTER 45.—What did the people ask for? Who was anointed king? What is said of Saul? How did he reign in the beginning? For what was Saul cut off from the throne of Israel? How was Saul a figure of the Jewish Church?

2. Saul became subject to fits of melancholy, and an evil spirit haunted him. On such occasions David was brought in to play upon his harp and soothe the troubled mind of the king. Thus David was introduced into Saul's house. Moreover, Saul made David his armor-bearer, not knowing that he had been consecrated king. As often as David played, Saul was soothed.

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A. M. 2942.]

## 47.—David and Goliath.

[A. C. 1033,

1. A new war broke out between the Philistines and the Israelites. The Philistines were encamped on one mountain, the Israelites on another directly opposite—a narrow valley lying between them. A giant, named Goliath, advanced from the camp of the Philistines. His height was six cubits and a span; he had on his head a brazen helmet, and was clothed in a heavy coat of mail. The staff of his spear was like a weaver's beam.

2. Thus arrayed, Goliath defied the armies of Israel, asking that a man be sent to fight him. For forty days this giant presented himself,—to the shame of Saul and the terror of the Israelites, for no man dared to meet him.

David came to the camp to see how it fared with his brothers. When he saw Goliath, and heard his taunts, his blood boiled within him, and, coming to Saul, he said: "I will fight this Philistine."

3. At first Saul refused, but, on the representations of David, at length yielded. Then Saul clothed David in his own armor; but, unaccustomed to it, David put it off, and, choosing five smooth stones from the brook, took his sling and went forth to meet Goliath.

4. When the giant saw him, he despised him, asking if he thought he was a dog. But David feared not; he went





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forth in the might and the power of God. When the two champions drew near to each other, David chose one of the stones that he carried with him, and, casting it with his sling, struck the Philistine on the forehead with such force, that he fell with his face to the ground. Then David ran and, drawing the sword of Goliath from its sheath, cut off his head.



5. When the Philistines saw their champion was slain, they fled ; but the Israelites, shouting and pursuing, killed many of them, and pillaged their camp.

This victory of David over Goliath was a figure of Christ's victory over the devil. As Goliath for forty days insulted the armies of Israel, so did the devil for four thousand years war against God's kingdom on earth ; and as David conquered Goliath with a staff and five smooth stones, so did Jesus Christ conquer the devil by His Cross and His five wounds.

QUESTIONS TO CHAPTER 47.—What is said of the armies of the Israelites and Philistines? Who was Goliath? What did Goliath do? Who killed him? How? What comparison between David and Christ? And between Goliath and the devil?

A. M. 2944.] 48.—Jonathan's Love and Saul's [A. C. 1056.
Hatred for David.

1. When Saul and the army returned from their victory over the Philistines, the women of Israel came forth from the different cities playing and singing: "Saul hath killed his thousands, but David his tens of thousands." When Saul heard this he became exceedingly angry, and one day strove to strike David with his lance; but David escaped.



2. Shortly after this, Saul offered his daughter Michol in marriage to David, on condition that he would kill two hundred Philistines. Saul hoped, that the Philistines would kill David. But David killed the Philistines, and was only the more loved by the people. When Saul saw this, his hatred increased, and he became more decided on David's death.

3. In proportion as Saul hated David, did Jonathan, the king's son, love him. David and Jonathan made with each other a covenant of peace. They often spoke to each other of Saul's hatred. Jonathan reasoned with his father,

and spoke of what David had done against the Philistines. For the moment Saul was appeased.

4. For the fourth time David went to war with the Philistines. His victory only aroused anew the anger and jealousy of Saul, who strove to strike him with his javelin, but David escaped for the second time. Again Jonathan pleaded for his friend: Saul's anger would not be appeased, and in his rage he even drew his sword to kill his own son.

5. When Jonathan saw this, he went to David, and told him what had happened, and advised him to flee. Weeping, Jonathan sent David away, but bade him never forget the covenant they had made, nor what they had sworn to the Lord.

A. M. 2949.] **49.—David's Generosity to Saul—** [A. C. 1051.
Saul's Death.

1. For a while, David's life was in constant danger from the hands of Saul: but he placed his confidence in God, who did not desert him.

One day Saul pursued David with three thousand men. Wearied, Saul entered a cave in



which David and his men lay concealed, but Saul knew

QUESTIONS TO CHAPTER 48.—What did the women sing? How did Saul act? What did he try to do? On what condition did Saul offer his daughter to David? What is said of David and Jonathan? How did Jonathan plead for David? What did Saul try a second time? What did Jonathan advise David?

it not. David's men would have killed Saul, but David would not allow them, contenting himself with cutting off the hem of Saul's robe.

2. On another occasion Saul pursued David into the desert of Hachila. While Saul and his general, Abner, together with the whole army were asleep, David and Abisai entered the camp. Abisai would have run Saul through with his spear, but David forbade him. David, however, took the spear that was at the king's head



3. When they were gone some distance from the camp, David cried to the king, and he awoke. When Saul saw, by the loss of his spear, how he had been in David's power, and how, for the second time, David had spared him, he repented, and returned with his army, while David went his way.

4. War again broke out between the Philistines and the Israelites. Saul assembled an army and went forth to meet the enemy. In the battle Saul was mortally wounded, and, fearing he might fall into the hands of the Philistines, fell on his own sword, and died. By his

sinful death, David was freed from danger, but he rejoiced not; he only saw the virtues and good qualities of the king. In this same battle Jonathan was also killed. When David heard of his friend's death, he wept bitterly, calling him brother, and comparing his love for him to the love of a mother for her child.

END OF THE THIRD AGE.

AGE IV.

THE GRANDEUR OF THE PEOPLE OF ISRAEL.

FROM DAVID TO THE DIVISION OF THE KINGDOM
UNDER ROBOAM

A. M. 2949.] 50.—The Great and Pious King [A. C. 1051. David.

1. After Saul's death David was chosen king of Israel. He established his residence at Jerusalem, and, by the number of his armies and the brilliancy of his victories, was very renowned amongst the neighboring nations. He had twelve generals, each with an army of twenty-four thousand men under him, and, over all, Abner was placed general-in-chief.

2. During his long and turbulent reign David carried on many wars. In turn, he subdued the Philistines, the Moabites, the Syrians, the Edomites, and the Ammonites. By his victories, immense treasures of gold and great

QUESTIONS TO CHAPTER 49.—What is said of David's life? How did David show his generosity? How did Saul act? How did Saul die? Who else was killed? How did David take Jonathan's death

quantities of booty were brought to Jerusalem. When David died, he left a kingdom that extended from Egypt to the Euphrates. In every respect this was the most brilliant period in the history of Israel, as well for its victories abroad as for the wisdom of its legislation at home.

3. David paid much attention to the administration of justice. He chose wise men for his counselors and upright



men to rule the people. He also appointed honest men to guard the royal treasures and manage the crown lands. Order was everywhere.

4. David, moreover, strove, as well by his own example as by his influence, to cultivate and spread the worship of the true God among his subjects. On Mount Sion he built a magnificent tent in which to place the ark of the covenant. When all things were ready, the ark was carried thither with great pomp and show. In the procession were all the princes of the people, clad in purple robes, while the priests wore their richest vestments. Three

thousand armed men served as a guard of honor, whilst the people attended in countless numbers.

5. Those who marched before, and those who immediately surrounded the ark, played upon lutes and harps, and on cymbals and trumpets. David himself walked before the priests, playing on his harp, while, at every few steps, a bull and heifer were offered in sacrifice to the Lord.

6. After this, David divided the priests into twenty-four classes, and each, in its turn, was commanded to serve before the Lord. From amongst the Levites were chosen four thousand singers, whose duty it was to chant, day by day, the praises of God, and to play on all manner of musical instruments.

A. M. 2981.] **51.—The Revolt and Chastisement** [A. C. 1019.
of Absolom.

1. David committed two grievous crimes : first, he persuaded Bethsabee to sin with him, and then, to hide her shame, caused Urias, her husband, to be murdered. But the Lord sent the prophet Nathan to him, who fearlessly reproached him with his crimes. David humbly acknowledged his faults and confessed his sins against the Lord. At the sight of his humiliation, God pardoned him, but, as a punishment, sent him many trials.

2. Of these, the most severe was the revolt of his son Absolom, the most beautiful man in Israel. Absolom began by flattering the people and pandering to their prejudices. When he thought himself strong enough, he openly revolted. From all sides the people ran to his standard. When David heard this, he left Jerusalem,

QUESTIONS TO CHAPTER 50.—Who was chosen king? What is said of him? What of his armies? Who were subdued? What was brought to Jerusalem? What is said of David's reign? What was built on Mount Sion? What was placed in it? How were the priests divided? What was the duty of the Levites?

and, passing over the brook Cedron, went barefooted and his head uncovered, up the Mount of Olives, weeping on the way.

3. A man from the house of Saul, named Semei, met David as he fled, and, throwing stones at him, cursed him, calling him a man of blood. Abisai, one of David's servants, wished to kill Semei, but David forbade him, hoping God might perhaps turn his curses into blessings.



4. In the meantime Absalom pursued his father beyond the Jordan; the two armies met, and Absalom was defeated. While he fled, mounted on a mule, Absalom passed under a large oak-tree, in the branches of which his hair became entangled, and, the mule passing on, he was left hanging by the hair. When Joab, one of the king's generals, heard this, he ran and thrust three spears into the ungrateful heart of Absalom. He threw the body into a deep pit, and cast upon it a great heap of stones.

5. When David heard of his son's death, he was greatly afflicted, and, weeping, cried out: "My son Absolom, would to God I had died in your stead, Absolom, my son Absolom." After this, David returned to Jerusalem, accompanied by his army and a great multitude of people, who came forth to meet him.

6. David is a figure of Jesus Christ—in his family residence, Bethlehem; in the obscurity of his youth; in his victory over Goliath; in his sorrow when he passed over the brook Cedron; by his ascent of the Mount of Olives; in his generosity to his persecutors; and, finally, in his triumphal entry into Jerusalem.

7. As David had to contend against two enemies, Saul and Absolom, so have two enemies risen against Christ and his Church—the first, Judaism, which the Church replaced; the second, heresy, which has so often risen against the Catholic Church, and, by flattering the passions of men, succeeded in blinding the multitude, and leading them astray.

A.M. 2986.] 52.—The Last Days of David. [A. C. 1014.]

1. David reigned over Israel from his thirtieth to seventieth year. When he saw his end approaching, he called together the princes and principal men of the nation, and told them how he had intended to build a temple to the Lord; how he had gathered together gold and silver, brass and iron, and wood and stone, but that God had forbidden him, as he was a man of blood and of many wars. God, however, would allow his son Solomon to build the temple.

2. Then David gave Solomon minute directions as to its construction, and warned him that it was not a house for man he was building, but a dwelling-place for the Lord. David, besides, told Solomon never to forsake the Lord, but to serve him with a docile heart; and, further,

QUESTIONS TO CHAPTER 51.—Whom did God send to David? What did David do? What great punishment did God send? Who cursed David? What happened to Absolom? Where did David go? Of whom is David a figure? How?

to remember that, in the day he forsook God, God would forsake him.

David died, and was buried on Mount Sion, and Solomon, his son, succeeded him.

A. M. 2989.] **53.—The Wisdom of Solomon.** [A. C. 1011]

1. In the beginning of his reign Solomon loved the Lord, and walked in his father's footsteps. One night the Lord appeared to him, and bade him ask what he would. Solomon asked for wisdom, that he might rule with justice. When the Lord heard this, He was much pleased, and gave Solomon not only the wisdom he had asked for, but also riches, and honors, and a long life.

2. Besides, God gave him a true knowledge of all things in nature, so that he understood the admirable order of creation, the power of the elements, the course of the seasons, the position of the stars, the instincts of animals, and the thoughts of men, together with a knowledge of the diversity of plants, and the medicinal virtues of their roots. All nature was open to his mind, whence it came to pass that the wise men of the world, and the princes of nations, stood in admiration at the wisdom of Solomon.

3. One day two women came to him demanding judgment in their case. The first said: "This woman and myself live together in one house. We have each had a child. During the night her son died. When she discovered this, she rose, whilst I slept, and took my son from my side, and laid her dead son in his place. In the morning I saw the dead child, but, on a closer examination, I discovered it was not mine."

4. In answer to this, the other said: "Surely, your son is dead, and mine lives." But the first answered, "It is not so." Thus the two women disputed before the king. Then Solomon ordered a sword to be brought and the

living child to be divided, and half to be given to one, and half to the other. When the mother of the child heard this, she was filled with dismay, and overwhelmed with agony. Torn with a mother's love for her child, she cried out to the king: "My lord, give her the child



alive; do not kill it." But the other said: "Let it be divided."

5. Then Solomon ordered the living child to be given to the first: "for," said he, "she is the mother." Soon this judgment was known in all the land of Israel, and the people were filled with admiration for Solomon, because they saw the Spirit of God was in him.

A. M. 2992.] 54.—The Building and Dedication [A. C. 1008 of the Temple of Jerusalem.

1. In the fourth year of his reign, Solomon began to build on Mount Moria, in Jerusalem, a temple to the

QUESTIONS TO CHAPTER 53.—What is said of Solomon? What did God give him? What else besides wisdom? What is said of the two women? What was Solomon's decision?

Lord. During its construction, seventy thousand men were employed to cut and bring the wood that was needed, while eighty thousand more were engaged in quarrying and dressing the stone. Besides these, thirty-six hundred overseers were needed to see that all was done according as it had been planned. Ten thousand Israelites were sent to cut down cedars and pine-trees on the mountains of Libanus.

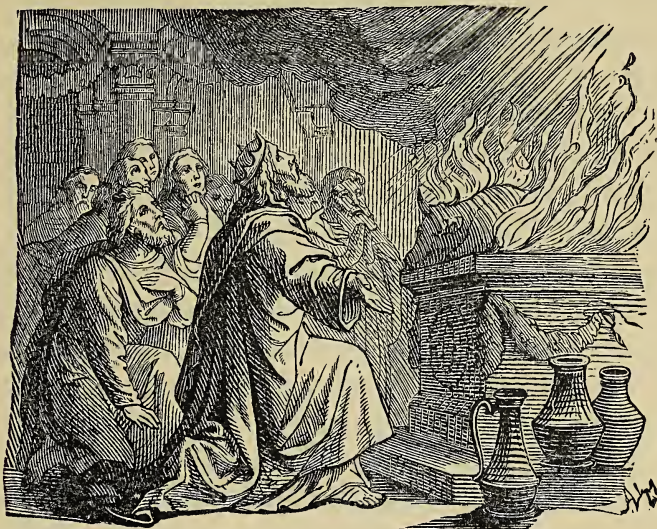
2. The building itself was of vast and magnificent proportions. Its length was sixty cubits, its height thirty, and its breadth twenty cubits. Besides this, there were added porticoes, that ran round the main building, and also courts for the use of the priests and the people. The interior was lined with cedar, and ornamented with carvings representing cherubim, palm-trees, and all kinds of flowers. Every thing needed in the temple for the worship of God was of the purest gold, among which are enumerated ten tables, a large number of candlesticks, and a hundred chalices.

3. At the end of seven years the temple was finished, when the princes and ancients of the people assembled together, and carried the ark from Mount Sion to the sanctuary prepared for it. The people walked before, while the Levites played upon cymbals and harps, and a hundred priests sounded their trumpets, and all the multitude sang: "Praise to the Lord, because He is good; and His mercy endureth forever." On the way, an innumerable number of oxen and sheep were offered in sacrifice.

4. When the ark was placed within the sanctuary, a cloud filled the temple, and the multitude fell upon their knees. Solomon, lifting up his hands towards heaven, said: "Lord, the God of Israel! nothing can be compared to Thee; nor can the heavens contain Thee, much less this house: nevertheless I have built it, that here Thou mayest listen to the prayers of the people, and mayest be merciful to them."

5. Whilst Solomon was yet praying and the people were

round about adoring, fire came down from heaven and consumed the sacrifices. God again appeared to Solomon,



and told him his prayer was heard; and this temple he had built should ever be a place where the prayers of those who came to offer their vows would be heard.

A. M. 3023.] **55.—The Magnificence of Solomon—** [A. C. 977.
His End.

1. For the first twenty years of his reign, Solomon walked in the footsteps of his father David. His name and his greatness were known throughout the world. Nations paid him tribute, and his vessels whitened the seas from India to Spain, carrying gold, and ebony, and precious stones to his capital.

2. In this general prosperity many cities were built through the land, and Jerusalem rose to the highest splendor and magnificence. Solomon built a palace of untold wealth; his throne was of ivory, overlaid with

QUESTIONS TO CHAPTER 54.—What did Solomon build? How many men were engaged upon it? Describe the temple and the things needed for the worship of God. Describe the dedication. What happened when the ark was placed in the sanctuary? What did God promise Solomon?

gold, while within the palace hung fifty massive bucklers of the same precious metal.

3. The vessels, the chalices, the utensils, and every thing necessary for the service of the Lord, were of the purest gold. The people lived in peace, and neighboring nations sought his friendship. Even the Queen of Saba, dazzled by the splendor of his fame, came to visit him, that she might for herself see his magnificence and prove his wisdom. These were the days of Israel's glory.

4. But Solomon did not end his reign as he began it. When he grew old, he was led away from God by the blandishments of pagan women; his heart became corrupted, and he fell into idolatry; nay, to please his women, he built a temple for their idols. When the Lord saw this, he became exceedingly angry, and told Solomon that, for his sins, the kingdom would be divided and given to another: "yet," said the Lord, "for the love I bore thy father David, I will leave two tribes to thy son."

5. Hurried on by his passion, and blinded by his sins, Solomon fell from his greatness. He oppressed his subjects, and scandalized his people, until discontent and revolt showed themselves everywhere. Amid general gloom, Solomon, the wisest of men, died—a sad example of the weakness and fickleness of man, and the vanity of life.

A. M. 3029.] **56.—The Division of the Kingdom.** [A. C. 971.

1. After the death of Solomon, the people came to his son Roboam, and asked him to lighten a little the burden which his father had imposed upon them. Roboam bade them return in three days. In the meantime he consulted the old men, who recommended mercy and kindness; and then the young men, who advised harshness. Fol-

QUESTIONS TO CHAPTER 55.—What is said of the first years of Solomon's reign? Describe Solomon's magnificence. What is said of the ornaments and vessels of the temple? Who came to see Solomon? How did Solomon end his days?

lowing the advice of the young men, Roboam said to the people, on the third day: "My father put a heavy yoke upon you ; I will make it heavier. My father beat you with whips ; I will chastise you with scorpions."

2. When the people heard this, they became very angry, and stoned Aduran, the king's messenger, and, choosing Jeroboam, one of Solomon's servants, made him king over ten tribes. The two tribes of Juda and Benjamin adhered to Roboam.

Thus, according as God had foretold Solomon, were the Jewish people divided into two kingdoms—Israel and Juda. Jerusalem remained the capital of Juda, while Samaria, at a later period, became the capital of Israel.

3. This sinful separation of the ten tribes from their harsh, yet lawful king, is a figure of so many who, by heresy and sin, separate themselves from the Catholic Church, God's true representative upon earth.

Jerusalem represented truth ; Samaria, heresy. At the former was the temple, where alone sacrifice pleasing to God could be offered. There, was the ark of the covenant, and there alone, was the priesthood that God had established.

4. The separated tribes, from which was formed the *Kingdom of Israel*, were by far more numerous than the two that remained faithful. This mattered not. As with heresy, so with them ; in a few years they entirely disappeared from history, leaving but a name behind them.

5. To the two tribes God showed mercy, for from them came the Savior of the world. So shall it be with the Catholic Church : she has seen the rise and fall of all forms of heresies, many of which, for a time, seemed to threaten her existence ; but they have passed away, while she remains, as she will remain, to the end.

END OF THE FOURTH AGE.

QUESTIONS TO CHAPTER 56.—How did Roboam treat the people ? What happened ? What was Jeroboam made ? Who adhered to Roboam ? Into what were the Jews divided ? What were the capitals of the two nations ? What is said of the kingdom of Israel and of the kingdom of Juda ? What is said of the Catholic Church and heresy ?

AGE V.

DECLINE OF THE PEOPLE OF
ISRAEL.

FROM ROBOAM TO JESUS CHRIST.

PART FIRST.

THE KINGDOM OF ISRAEL TO ITS DESTRUCTION BY THE
KINGS OF ASSYRIA.

57.—A General View.

1. Soon after their separation from the *Kingdom of Juda*, the people of Israel fell into idolatry. It happened thus; Jeroboam said to himself: "If my people go up to Jerusalem to offer sacrifice, as the law commands, they will soon return to Roboam and abandon me." So he made two calves of gold, and, setting them up, said to the people: "Go not up to Jerusalem, for your gods are here." The people obeyed him, and adored the idols.

2. During his whole reign, Roboam made war upon Jeroboam; nor was peace ever permanently established between the two kingdoms. So bitter became the strife, that frequently the stranger and the pagan were called in to help the weaker side.

For two hundred and fifty-three years, Israel, whose capital was at Samaria, maintained a separate existence. During this time, Israel had nineteen kings, most of whom came to the throne by violence, or by the murder of their predecessors. Disorder, vice, idolatry, reigned supreme.

3. To punish the kings and correct the people, and that He might leave them no shadow of excuse for their wickedness, God, from time to time, raised up saintly men, called *Prophets*. These prophets preached and wrought

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$$2949 = 50 = \overline{f_{00}} \overline{I_{00}} = 1051$$
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$3029 = 56 \cdot \sqrt{5000} \approx 971$

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[illegible]

[illegible]

- 127 -

[illegible]

-130-

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

$$3278 = 63 \cdot 52 + 2$$
[illegible][illegible]

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$$3286 = 64 \cdot \sqrt[64]{66} = 714$$

265. 66 ... 66 66 66 66
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[illegible]

65. $\frac{1}{2} \log 1000000 = 2.1$

267. ம ரு வ ம ரு வ . - - -
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[illegible]

၁။ နေ့စဉ် အလုပ်များကို စနစ်တကျ ဆောင်ရွက်ရန်
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 သိရှိနိုင်ရန် ကြိုးပမ်းဆောင်ရွက်ပါ။
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 ရှိအောင် ဆောင်ရွက်ပါ။
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 ရလဒ်များကို အမြဲတမ်း ထောက်ခံဆောင်ရွက်ပါ။
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miracles, both in the kingdom of Israel and in the kingdom of Juda.

4. God did every thing to save his chosen people : at one time humbling them by the hands of their enemies, at another cheering them on with the promises of the Redeemer. But they were a perverse and stiff-necked people, nor would they obey. Hence, God could say to them, in all justice : “O Israel ! thy destruction is from thyself.”

A. M. 3092.] **58.—God Sends the Prophet Elias.** [A. C. 908.

1. Achab was one of the most wicked of all the kings that ruled over Israel. In concert with his pagan wife, Jezabel, he built a temple to the god Baal. He appointed four hundred and fifty priests to serve this false god, whilst at the same time he put to death all the priests of the true God he could find in his kingdom.

2. When God saw the wickedness of this king, He sent Elias the prophet to him to tell him no rain should fall in Israel. When Achab heard this, he became exceedingly angry, and secretly sought to put Elias to death.

But God bade the prophet go to the torrent of Carith, where the ravens would feed him.



QUESTIONS TO CHAPTER 57.—How did the people of Israel fall into idolatry? What did Roboam do against Jereboam? How long did the kingdom of Israel last? What was its character? Who were the prophets? What did they do?

3. Elias did as he was commanded, and night and morning the ravens brought him bread and flesh, and he drank from the torrent. In time, the torrent also dried up, when the Lord told Elias to go to Serepta, in the land of the Sidonians, where a widow would feed him.

4. Elias went, and, as he was entering the city, he met the widow, from whom he asked a little water to drink. When she went to bring it, Elias called after her to bring him also a little morsel of bread. But she answered: "I have but a handful of meal and a little oil in a cruse. I am gathering a few sticks wherewith to cook it for myself and my son, that we may eat it and die."

5. Elias bade her fear not, but to make a cake for him, and then to make one for herself and son: "For her meal would not fail, nor her oil diminish, until rain would fall upon the earth." The woman did as he commanded her, and her meal failed not, nor did her oil diminish.

6. Some time afterwards the widow's son died, and, at the prayer of Elias, the child was restored to life. When the woman saw what was done, she said to Elias: "Now I know you are a man of God."

A. M. 3096.] **59.—Elias and the Priests of Baal.** [A. C. 904.]

1. For three years and six months no rain fell in Israel. Again Elias presented himself to Achab, who, with much anger, chid him for the distress that was then in the country. But Elias answered him that he had not plunged Israel into its present trouble, but the king himself by his sins and his idolatries.

2. Then Elias bade the king assemble all Israel upon Mount Carmel, and also the four hundred and fifty priests of Baal. Achab did so, and went himself to the mountain. When they were all assembled, Elias made the

QUESTIONS TO CHAPTER 58.—What is said of Achab? What did he build? Who came to him? Where did Elias go? How was he fed? Where did God send him? Tell what happened to the widow of Serepta.

following proposition: "I am alone," said he; "the priests of Baal are four hundred and fifty: let two bullocks be given us; let them choose one, and I will choose the other; let them kill their bullock, and I will kill mine; and let each of us lay our bullock upon wood, but put no fire under it: then let them call upon their gods, and I will call upon my God; and let the God that shall answer by fire, be God." The proposition pleased the people.



3. The priests of Baal prepared themselves with great solemnity, and, when they had dressed their bullock, laid it on the altar. From morning till noon they called upon Baal, but he heard them not.

Then Elias began to laugh at them, bidding them: "Cry louder; perhaps Baal was asleep; or may be entertaining himself with a friend; or perhaps he might be on a journey, and away from home." They continued to cry all the louder, but no Baal spoke.

4. Elias built an altar also, and, dressing his bullock, laid it on it. He dug a trench round about the altar, and

filled it with water ; he also poured water on the wood. Then he called upon the Lord to show His power, that the people might be converted.

5. While Elias was yet praying, fire came down from heaven and consumed the holocaust, as also the wood and the stones of the altar ; nay, the very water in the trench. When the people saw this, they fell on their faces and cried out : “ The Lord, He is God ; the Lord, He is the true God.”

Then the priests of Baal were slain, and shortly after rain fell in great abundance.

60.—The Vineyard of Naboth.

1. A man, named Naboth, had a vineyard near the palace of King Achab. The king wished to buy it, but Naboth would not sell it ; so Achab became very angry. When Jezabel, the queen, heard what had happened, she sent for false witnesses, who accused Naboth “ of having blasphemed against God and the king.” Naboth was stoned to death, and Achab took the vineyard.

2. By the command of God, Elias came to Achab, and told him, because he had done this wicked thing and unjustly taken the vineyard of Naboth, the dogs would lick his blood and eat the flesh of Jezabel.

This prophecy was fulfilled to the letter. Three years after, Achab was mortally wounded in battle, and the dogs licked his blood ; and some time after that, during the reign of Jehu, Jezabel, by the king’s orders, was thrown from a window, and trampled to death under the horses’ feet. When, some hours afterwards, her friends came to seek for the body, it was found torn to pieces by the dogs.

QUESTIONS TO CHAPTER 59.—For how long did no rain fall ? What proposal did Elias make ? How did the priests of Baal act ? What did Elias do ? What was the result ?

QUESTIONS TO CHAPTER 60.—What is said of Naboth’s vineyard ? How did Achab get it ? What did Elias tell Achab ? How was this prophecy fulfilled ?

61.—The Prophet Eliseus.

1. By God's command, Elias chose Eliseus for his successor. When the time drew near that Elias should go to God, he strove to escape from Eliseus, but he could not. And while they were walking together, Elias was parted from Eliseus by a fiery chariot, and carried up into heaven by a whirlwind. The mantle of



Elias fell upon Eliseus, and he was filled with the spirit and miraculous powers of his master.

2. One day Eliseus was insulted by some rude boys, who mockingly called him "Bald-head." The prophet threatened them in the name of the Lord, and, at the same instant, two bears came from the woods and tore forty of these wicked boys to pieces.

3. On another occasion, Naaman, a distinguished Syrian general, came to Eliseus to be cured of leprosy. When he came to the house where Eliseus was, the prophet sent him word by his servant to go and wash seven times in the Jordan and he would be clean. Naaman became exceedingly angry, because he thought he had been slighted by the prophet.

4. However, at the earnest advice of his servants, Naaman went, and, bathing seven times in the Jordan, was cured. When Naaman saw what was done, he re-

turned to Eliseus, and acknowledged there was no God but the God of Israel. Then he besought the prophet to take a gift, but he would not.



5. When Naaman was gone, Giezi, Eliseus' servant, ran after him, and told him that two sons of the prophet's had just called upon his master, and he had been sent for a talent of silver and two changes of garments. Naaman gave him two talents of silver and Giezi returned to his master.

6. When Eliseus saw him, he asked: "Where he had been." But Giezi denied he had been anywhere. Eliseus became indignant at the lie, and said to him: "My spirit was with you when the man turned back from his chariot to meet you. Even now you have the silver and garments that were given you. As a punishment for your sin, the leprosy of Naaman shall stick to you forever." And Giezi went out a leper, white as snow.

7. After working many miracles, Eliseus died, and was buried. Some time after his death, a man died, and his friends came to bury him near the grave of Eliseus. But, suddenly a band of robbers coming upon them, they threw the dead man into the grave where the body of Eliseus lay. Scarce had the dead man touched the bones of Eliseus when he came to life and stood upon his feet.

This fact proves that even among the Jews God wrought miracles by the relics of His saints.

A. M. 3197.]

62.—Jonas the Prophet.

[A. C. 903.

1. After the death of Eliseus, God chose Jonas for His prophet. One day God bade him go to Ninive and preach penance, for the sins of the people had become very great.

Ninive was the capital of Assyria, and Jonas wished it to perish. Hence he fled to the sea, and embarked aboard a vessel going to Tharsis, thinking he would thus flee from the Lord.

2. When the ship had pushed out from the land, God sent a violent storm, so that the vessel was in danger of being lost. They cast lots to see who was the cause of the evil, and the lot fell upon Jonas. Then he told them what he had done, and advised them to cast him into the sea. The sailors cast him overboard, and immediately the sea became calm.

3. The Lord had prepared a great fish—a whale—which swallowed up Jonas. For three days and three



night the prophet was in the whale's belly. Then he prayed to the Lord for help. God heard him, and, on the third day, the fish vomited him out on dry land.

QUESTIONS TO CHAPTER 61.—Who succeeded Elias? How did Elias go up to heaven? What fell upon Eliseus? What happened the rude boys? Tell the story of Naaman. What happened to Giezl? What happened to the dead man?

4. Jonas was a figure of Jesus Christ. Jonas was cast into the sea, that, by the loss of one, the crew might be saved. By the sacrifice of Christ the world was redeemed. Jonas was three days in the whale's belly ; Christ was three days in the tomb.

5. God said to Jonas a second time : " Go into Ninive and cry, ' Yet forty days, and Ninive shall be destroyed.' " When the people heard these words, they believed in God, and, fasting, clothed themselves in sackcloth and ashes. Even the king shared in the general penance, and, by proclamation, commanded every one to abandon his sins, that perhaps God would spare the city. When God saw the sincerity of their repentance, He heard the prayer of the people, and did not destroy the city.

6. Jonas, fearing he might be considered a false prophet, was displeased, and, going, built for himself a booth outside the walls of the city. During the night the Lord caused an ivy to grow up, that it might shade the prophet from the heat of the sun. Jonas was much pleased ; but in the following night God prepared a worm to strike the ivy, and it withered.

7. Then there came a hot, burning wind, while the rays of the sun beat upon the head of the prophet. Scorched by the heat, discouraged and dejected, Jonas wished to die. But the Lord said to him : " You are grieved and dejected for the loss of a miserable ivy that you neither planted nor made to grow : should I not spare Ninive, a great city, in which there are more than a hundred and twenty thousand men ? "

A. M. 3278.]

63.—The End of the Kingdom of Israel.

[A. C. 722.]

1. Ninive, an idolatrous city, did penance, and found grace with God ; but Israel became daily more and more

QUESTIONS TO CHAPTER 62.—Where was Jonas sent? What happened to him? How long was Jonas in the whale's belly? How was Jonas a figure of Jesus Christ? What did the people of Ninive do? How did Jonas act? What did Jonas build? What is said of the ivy? What became of Ninive?

wicked. She set God at defiance, and despised His prophets, until, weary with her crimes, He resolved on her destruction.

2. Suddenly and unexpectedly, Salmanasar, King of Assyria, came with a powerful army, and laid siege to Samaria, the capital of Israel. After three years, he took the city, and led the greater portion of the inhabitants captives into Assyria, while those who remained became mixed with the neighboring nations.

3. The religion of the Samaritans was a compound of Judaism and paganism. The people of Judea hated the Samaritans, both because of their religion and because of their revolt. Hence, our Savior was called a Samaritan, because the Jews thought they could call a man no worse name.

Those who were led away into captivity never returned, but, becoming mixed with the people of Assyria and the surrounding nations, were lost to history, and perished as a people. Not a trace of the ten tribes remains to-day.

A. M. 3286.]

64.—The Old Tobias.

[A. C. 714.]

1. Among those who were led into captivity by Salmanasar, was a God-fearing man, named Tobias. From his youth he had avoided the society of the wicked, and kept the commandments. He spent much of his time in consoling his fellow-captives, and, by his charities, helping to relieve their wants. To feed the hungry, to clothe the naked, and in the night to bury the dead, was his usual care.

2. One day, wearied and exhausted with burying the dead, he returned to his house, and, lying down by the wall, fell asleep. Whilst he slept, the hot dung from a swallow's nest fell into his eyes, and he lost his sight.

QUESTIONS TO CHAPTER 63.—Who destroyed Israel? How? What became of the people? What was the religion of the Samaritans? Why was Christ called a Samaritan?

Tobias bore his affliction without murmur, and strove to purify himself by his trials.

3. Tobias being rendered helpless by the loss of his sight, his wife Anna went out every day to weave, that she might help to support him. One day she received, over and above her wages, a little kid. When Tobias heard it bleating, he began to fear lest it



might have been gotten dishonestly; and not until he had been assured that it was a gift would he touch it.

65.—The Counsels of Tobias to his Son.

1. After Tobias had been proved in many tribulations, he thought he was going to die; so he called his son to him, that he might give him some advice.

“When I die,” said he, “fail not to bury me. Honor thy mother, nor forget what she suffered for thee. When she dies, bury her by my side. Fear God, and never sin; keep pride from your heart, and seek the counsel of the wise man.

2. “Do to another what you would wish him to do to you. Give alms according to your means: if you have much, give much; if little, give little: but give with a good heart. We are poor, it is true; but, if we fear God, and avoid sin, we will receive much.”

QUESTIONS TO CHAPTER 64.—What is said of Tobias? What did he do? How did Tobias lose his sight? What is said about the kid?

When the young Tobias heard his good old father speaking in this manner, he fell upon his neck, and, weeping, promised to do all he had commanded.

A. M. 3300.] **66.—The Journey of the Young Tobias.** [A. C. 76.]

1. After this advice, Tobias wished to send his son to a distant city, called Rages, to collect a debt. Before he started, the old man was very anxious to select for him a suitable companion—one who also knew the way. The



young Tobias went out to seek one, and he found a beautiful young man standing girded and ready for the road. It was the angel Raphael, but Tobias knew it not.

2. Tobias asked the stranger if he knew the road to Rages. He answered, "Yes." Then he led him into the

house, when the angel promised to lead the younger Tobias to Rages and back again. Tobias blessed them, and they departed.

3. At the end of the first day's journey they came to the River Tigris. When Tobias wished to wash his feet, a monstrous fish rose up to devour him. The angel bade him fear not, but seize the fish and draw it out. Tobias did so. Then, according to the directions of the angel, he took out the heart, and the gall, and the liver, and put them away to be used for medicine. They then roasted as much of the fish as they could eat; the rest they salted and took with them.

4. When they drew near to a certain city, the angel told Tobias that there lived there a man, named Raguel, a near relation; that, moreover, he had a daughter, named Sara, whom he must ask in marriage. When Raguel saw him, and heard who he was, he was exceedingly glad, and readily gave him his daughter. Tobias remained with his father-in-law during the rejoicings for his marriage, but Raphael went on to Rages and received the money for which they had come.

67.—The Return of Tobias.

1. When Tobias had been with Raguel for some time, he thought of returning home, lest his father might be uneasy at his delay. At first, Raguel strove to persuade him to remain; but when he saw the young man resolved to go, he divided his property, and gave him half as a marriage gift, and, blessing him and his daughter, dismissed them.

2. After they had come some distance on the way, Raphael and Tobias, leaving Sara, and the company to follow, went on before. By the advice of the angel,

Tobias took with him the gall of the fish, which he had preserved.

Meanwhile the parents of Tobias became very anxious at the long delay of their son. His mother wept unceasingly, and every day went to the top of a neighboring hill, from which she could see a great way off.

3. At length she saw him in the distance, and recognized him at once. Then she ran back and told her husband that their son was coming. The old man, led by the hand, hastened to meet his son, and, kissing him, they both wept for joy. In the meantime the dog that had accompanied the younger Tobias on his journey ran on before, wagging his tail and jumping with delight.

4. When they had all thanked God for his mercies, Tobias anointed his father's eyes with the gall of the fish which he had brought with him, and immediately the old man recovered his sight. Falling on his knees, he praised God—as well because He had afflicted him with blindness, as now because He had cured him.

Seven days after this, Sara arrived, and, with her, the servants, the flocks, and the camels her father had given her, besides the money which Gabelus had paid. A great feast was made, and they gave themselves up to rejoicing.

5. When the days of the feast were finished, Tobias asked his father what reward they would give the young man that had accompanied him, or what recompense could be sufficient for all he had done for them. After consulting, they called the angel, and offered him half of all they possessed, but he refused. Then he bade them rejoice and give thanks to God for his mercies to them, to pray and to fast, and to fear not: “for,” said he, “I am Raphael, one of the angels that stand before God, and have been sent by the Lord to heal you.”

6. When they heard this, they were much troubled, and fell with their faces to the ground. But the angel said to them: “Fear not; it was God's will I should be with you; bless Him and sing His praise.” Then he dis-

appeared, but they continued to praise God and to publish all His wonders. At a good old age they were both gathered to their fathers, full of grace before God and men.



PART SECOND.

THE KINGDOM OF JUDA FROM THE YEAR 975 TO THE BIRTH OF JESUS CHRIST.

A. M. 3025.] 68.—A Summary of the Principal [A. C. 975, Events.

1. From the death of King Roboam to the year 588 before Christ, eighteen princes of the house of David successively governed Juda. Some of them were men of wisdom, who, fearing God, listened to the prophets that were sent to them ; but many of them were wicked and perverse, who gave themselves up to idolatry and led the people into sin.

2. To punish these latter, in the year 606 God permitted Jerusalem to be taken by the Babylonians, and the principal men among the Jews to be led into captivity. Eighteen years afterwards—that is, in the year 588 before Christ—the entire population of Juda was carried into Babylon, and the kingdom of Juda destroyed.

3. For seventy years the Jews remained captives in Babylon, until they learned to humble themselves and acknowledge their sins. During their captivity their faith was strengthened by the words of the prophets, and by their piety they edified their conquerors, and spread amongst them a knowledge of the Redeemer.

4. At the end of seventy years—536 before Christ—God led the Jews back to their own country. They

QUESTIONS TO CHAPTER 67.—What did Raguel divide ? What is said of the meeting of the old and young Tobias ? How did Tobias recover his sight ? What is said of Sara ? What was offered to Raphael ? What did he say ?

immediately rebuilt Jerusalem and the temple, and for two hundred years lived in peace and contentment.

After the death of Alexander the Great—323 years before Christ—they were again persecuted by different nations, until Herod, a stranger, ascended the throne of David. Then, according to the prophecy of Jacob, the time was come when Christ should be born.

69.—The Kings of Juda from Roboam to Ezechias.

1. Abia, a brave but wicked prince, succeeded his father, Roboam, on the throne of Juda. In turn he was succeeded by Asa, who, in the beginning, ruled with justice, and by his many brilliant victories added to the glory of Juda, but at last ended in forgetting God.

2. Josaphat, who succeeded him, was better than any of his three predecessors. He abolished idolatry, and appointed God-fearing men to judge the people and teach them the law of God. For his piety, God gave him the victory over his enemies.

3. Josaphat was succeeded by his son Joram, a cruel and idolatrous prince, who, in turn, was succeeded by Ochozias, as wicked as his predecessor. Ochozias was succeeded by his wife, Athalia, who, for seven years, committed all kinds of abominations in Juda.

She murdered all the children of the royal family, Joas, the grandson of Ochozias, excepted, who was hidden by Joiada the high-priest. He afterwards ascended the throne, and, during the life-time of Joida, was a virtuous and pious prince, but, after the death of the high-priest, like so many of his predecessors, fell into idolatry.

4. Amasias, Ozias, and Joatham successively reigned in

QUESTIONS TO CHAPTER 68.—What is said of David's successors? When were the Jews carried into Babylon? How long did they remain in captivity? When did the Jews return? What was rebuilt?

Juda. In some respects they were better than their predecessors; yet they often fell into idolatry.

Once Ozias wished to usurp the duties of the priesthood, and, entering into the temple, insisted upon burning incense before the Lord. The priests boldly resisted him, and ordered him to leave the sanctuary.

5. Ozias became exceedingly angry, and threatened to strike the priests with the censer he held in his hand. On the instant he was struck by the hand of God, and covered with a leprosy that never left him. Until the day of his death, Ozias remained a public example of how God punishes the presumption of a layman who assumes the duties of a priest.

A. M. 3301.] **70.—The Pious King Ezechias.** [A. C. 699.

1. The noble and pious Ezechias ascended the throne of Juda after the death of Achaz, the wicked and idolatrous son of Joatham. Like David, he was a man according to God's own heart. He purified the temple and abolished idolatry, for which God blessed him, and Juda rose in power and influence.

2. During his reign, Sennacherib, the King of Assyria, laid siege to Jerusalem, but Ezechias feared not. While the Assyrians lay round about the city, Ezechias went to the temple and prayed to the Lord. He also sent the priests, clad in their robes of mourning, to Isaias the prophet, begging him also to pray in their behalf. The Lord heard his prayer, and in the night sent His angel into the camp of the Assyrians, and there were slain ere the morning a hundred and eighty thousand of the enemy. The rest perished in their flight.

3 About this time, Ezechias fell seriously ill, and the prophet Isaias came to him and warned him to arrange his affairs, for he was about to die. When the king heard

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this, he became greatly alarmed, and, turning his face to the temple, prayed earnestly to the Lord. His prayer was heard, and fifteen years were added to his life. His reign was one of the most glorious in the history of Juda.

71.—The Kings immediately preceding the Babylonish Captivity.

1. Manasses succeeded his father, Ezechias, on the throne of Juda. He was a wicked prince, and wantonly shed the blood of the innocent. He rebuilt the altars of the false gods which his father had destroyed ; and, influenced by his bad example, the people became more sinful than even the pagans. As a punishment for his crimes, God permitted this wicked king to fall into the hands of the Assyrians, who led him a captive to Babylon.

2. In his captivity he learned to acknowledge his faults, and to do penance for his sins. God took compassion on him, and brought him back to Jerusalem, where, in his latter days, he strove to repair the scandals of his early reign.

3. His son Ammon succeeded him, only to imitate him in his wickedness, but his grandson Josias, strove to follow the example of his latter days. During the reign of Josias, idolatry was rooted out and religion restored. That he might not see the evils that were about to come upon the kingdom of Juda, God took him to Himself, after a short reign of nine years.

4. He was succeeded by Joachaz, Joachim, and Sedecias—all wicked princes—who led the people away from God, and, by their idolatries, brought about the captivity of Babylon. With but few exceptions, Juda was cursed with bad kings. Her history is sin, and its punishment,

QUESTIONS TO CHAPTER 70.—What is said of Ezechias? How was Sennacherib defeated? How many were killed? What was added to the life of Ezechias?

until, at length, she ended in crucifying Jesus Christ, and being cast off by God.

72.—The Prophets.

1. From the beginning of the reign of Roboam to the captivity of Sedecias, God raised up men gifted with special powers, and into whom he breathed his own Spirit. These were the *Prophets*, whom He sent to preach penance to the people, and to threaten kings with the judgments that awaited them if they continued to forget God.

2. The most renowned of the prophets who rose during the early history of Juda were Joel, Micheas, and Isaias. These prophets were generally poor men, but bold in the power of God ; nor did they fear to resist kings, or to cry out against their sins.

3. At their preaching, many repented, and for a while returned to God. For their fearless war against sin, and their open denunciations of both kings and people, some of them were put to death. Though dead, their words lived in the hearts of the just, among whom the true faith was preserved, and by whom the hopes and promises that had been made of the Redeemer that was to come were handed down to cheer the world.

73.—The Captivity of Babylon.

(FROM 606 TO 536 YEARS A. C.)

1. After the death of the pious King Josias, Nebuchodonosor, King of Babylon, came and besieged Jerusalem. When he had taken the city, he carried back with him to Babylon the principal men of the nation, together with a

QUESTIONS TO CHAPTER 71.—What is said of Manasses? How did God punish him? How did he end his days? What is said of Josias? What is said of Juda?

QUESTIONS TO CHAPTER 72.—Who were the prophets? Who were much renowned? What did they preach? How did some of them die?

part of the sacred vessels of the temple. This happened in the year 606 before Christ, and was the beginning of what in history is known as the "*Babylonian Captivity*."

2. Three years after this, Nebuchodonosor returned to Jerusalem, and carried Jechonias, the king, back with him to Babylon. He also, on this occasion, carried with him into captivity a great part of the people, besides immense treasures. He left Sedecias to rule over the remnant of Juda.

3. Sedecias revolted, and Nebuchodonosor returned for the third time, and destroyed Jerusalem, and burned the gorgeous and magnificent temple of Solomon, carrying with him nearly the entire Jewish people. He put out the eyes of Sedecias, and, loading him with chains, carried him a captive to Babylon. This happened in the year 588 before Christ.

4. At this time lived Jeremias the prophet, who, long before, had warned the people of the destruction that was about to come upon them. Alone and in sorrow, he continued to weep over Jerusalem, and at times presented himself to the people with a chain round his neck, as a sign of the captivity that was near at hand. But his warnings were received with curses and persecutions.

5. When at length Jerusalem was destroyed, Jeremias remained to console the remnant of the nation that was left, and to weep amid the ruins of the once glorious city.

In his grand *Lamentations*, Jeremias cries out from the depth of his sorrow: "How sorrowful, alas! are the ways that lead to Mount Moria; there are now none to come to the feast. The gates of the city are destroyed; the priests weep; the virgins are without ornament. O you who pass by the way, see if there is sorrow like unto my sorrow! Alas! is this the city of magnificence, the perfect in beauty, the joy of the world?"

6. During their captivity the Jews did penance for their sins and became sincerely converted to the Lord. Nebuchodonosor was kind and considerate to them; but they

wept and sighed to return to their country. "By the rivers of Babylon," cried they, "we sat and wept when we remembered Sion. On the branches of the willow-trees we hung up our harps; for how could we sing the songs of Sion in a strange land?"

A. M. 3410.] **74.—Daniel and the Three Young Men.** [A. C. 590.]

1. Amongst the captives at Babylon were several youths of the royal race. Amongst these were Daniel and his three companions, Azarias, Ananias, and Misael. By the command of king Nebuchodonosor, they were selected, as well for the beauty of their persons as for their intelligence, and orders were given to feed them daily from the royal table.

2. But by the Jewish law several kinds of meats were forbidden to be eaten. These young men fearing they would be required to eat of these forbidden meats, came to the chief eunuch of the king, and begged him to let them, for ten days, be fed on pulse, and to drink water only, and then if they were not fatter and fairer than those who were fed from the king's table, they would submit and eat what he wished.

3. The proposition pleased Malasar, the chief eunuch, and at the end of ten days their faces were fatter and fairer than those who had been fed from the king's table. From this time forward they were fed on pulse and water only.

4. God gave them, besides comeliness of person, great abundance of wisdom, so that when sometime afterward they were called before the king, none were found equal to them. Thus they were selected and placed in the service of Nebuchodonosor.

QUESTIONS TO CHAPTER 73.—What is said of Nebuchodonosor? When did he return? What did he carry with him? Who was left? What happened to Jerusalem and the temple? What is said of Jeremias? What is said of the Lamentations? What is said of the Jews in captivity?

QUESTIONS TO CHAPTER 74.—Tell the history of Daniel and his companions.

A. M. 3410.]

75.—Daniel saves Susanna.

[A. C. 590.]

1. Among the Jewish captives at Babylon was a man, named Joachim, as distinguished for his goodness as his wife, Susanna, was for her beauty and her virtue. Many of the Jews came to his house, for there two of the ancients were wont to administer justice.

2. Joachim had an orchard near his house, where his wife, Susanna, was accustomed to walk at mid-day. The two judges, who were wicked men, knew this, and one day concealed themselves in the orchard. According to custom, Susanna came in to walk, when they came to her and strove to persuade her to commit sin with them, but she refused. They then threatened to accuse her before the people.

3. When Susanna saw herself thus straitened on every side, she knew not what to do. "If I yield," said she, "I am ruined before God; and if I do not, I will not escape your hands. However, it is better to fall into your hands innocent, than to sin against God."

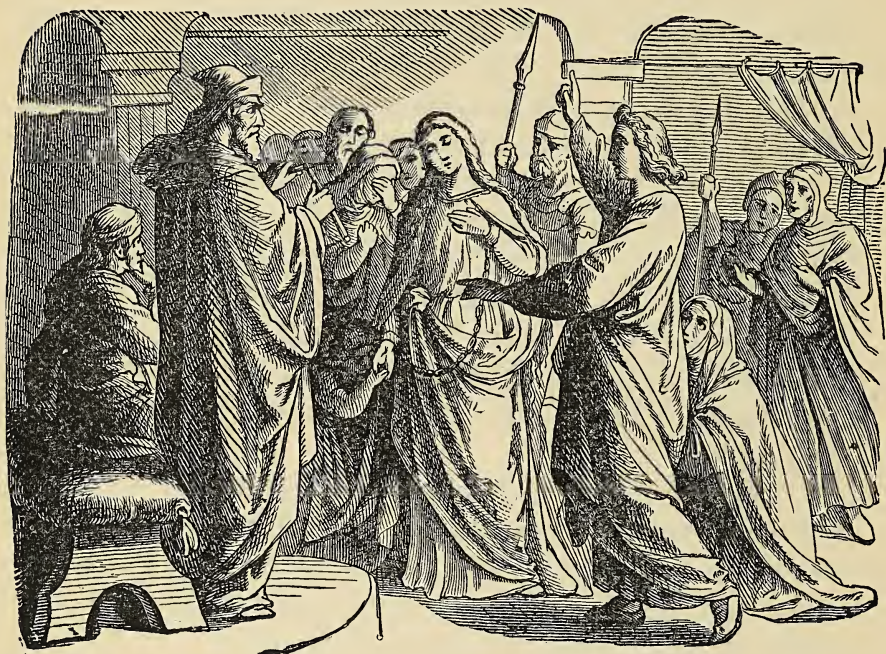
So she cried with a loud voice, and the old men cried also. When the people were come together, the two men accused Susanna.

4. On the morrow Susanna was cited before the tribunal. She came accompanied by her parents and friends, all weeping for the disgrace that had happened to them. The old men renewed their charge, and faith was placed in their words. Susanna was condemned to death, but she prayed to the Lord and He heard her.

5. When they were leading her forth to be stoned, Daniel, enlightened by the Spirit of God, cried out: "Let there be another trial; these men have borne false witness." The people, hearing this, returned in haste.

6. Then Daniel commanded the two old men to be separated one from the other. When this was done, Daniel asked the first, under what tree he had seen Susanna. He answered: "Under a mastic-tree." He

was then put aside and the other asked, "Under what tree he had seen the woman." He answered: "Under a holm-tree."



7. When the people heard their contradictory stories, they saw how false had been their accusation against the virtuous Susanna, and praised God who thus preserved those who trusted in Him.

From that day, Daniel was great in the eyes of the people.

A. M. 2417.] 76.—The Three Young Men in the [A. C. 533 Fiery Furnace.

1. Nebuchodonosor made a statue of gold, and setting it up, commanded the grandees and people of his kingdom to fall down and adore it. Every one obeyed, Ananias,

QUESTIONS TO CHAPTER 75.—Tell the history of Susanna. Where was Susanna cited on the morrow? To what was she condemned? Who saved Susanna? How?

Misael, and Azarias excepted. Daniel was not present, or he also would have disobeyed. The Babylonians, seeing that the three young men would not adore the idol, accused them to the king.

2. When Nebuchodonosor saw that even he could not induce them to adore his statue, filled with fury, he ordered a furnace to be heated seven times more than usual, and the young men to be thrown into it. His order was



immediately obeyed. However, the men who threw them in were burned to death.

3. An angel descended with the three young men, whilst God sent a soft, dewy air, that blew within the furnace like an evening breeze. Not a hair of their heads was singed, nor were their clothes touched by the fire.

4. When the king heard this wonder, he came and looked into the furnace himself. "Did we not," he asked, "cast three men, bound, into the fire? Behold! I see four loose, and unhurt; and the fourth is like the Son of God." Then the king cried out: "Servants of God, come forth."

5. They obeyed ; and when the king saw there was no sign of fire upon them, he thanked God, who had thus saved His servants, because they had preferred to die rather than sin. Nebuchodonosor also published a decree that no one should blaspheme against the God of the Jews. The young men were advanced to the highest dignities.

A. M. 3466.] **77.—Daniel and King Baltassar.** [A. C. 534.]

1. After Nebuchodonosor's death, his grandson, Baltassar, reigned in Babylon. He made a great feast for his nobles and their wives. When they were all full of wine, the king ordered the golden vessels which his grandfather, Nebuchodonosor, had brought from the temple of Jerusalem, to be brought in, that he and his guests might drink from them. Whilst they were drinking, a hand appeared upon the wall, and wrote certain words.

2. When Baltassar saw this, he became greatly troubled, and, trembling with fear, sent for his soothsayers ; but no one could interpret the handwriting. Then Daniel was sent for.

He said : “ These are the words : *MANE*, *THECEL*, *PHARES* ; and this is the interpretation : *Mane*—the days of thy kingdom are numbered, and it is at an end ; *Thecel*—thy merits are weighed in the balance, and thou art found wanting ; *Phares*—thy kingdom is divided and given to the Medes and Persians.”

3. That same night this prophecy was fulfilled. The Medes and the Persians, by turning the bed of the River Euphrates, entered Babylon during the night, and Baltassar was slain, and his kingdom divided. Darius the Mede succeeded to the kingdom of Babylon.

QUESTIONS TO CHAPTER 76.—Tell the history of the golden statue ? What was done to the three young men ? How were they saved ?

QUESTIONS TO CHAPTER 77.—What happened to Baltassar ? What was the handwriting ? Who interpreted it ? Was it fulfilled ? How ?

78.—Daniel and the Idol Bel.

1. Cyrus, King of Persia, soon made himself master of Babylon. He showed much attention to Daniel, and often invited him to his table. One day, Cyrus asked Daniel why he would not adore Bel, the god of the Babylonians. Daniel answered that he adored only the living God, by whom all things were created.

2. But the king said : “So is Bel a living god ; he eats daily a dozen measures of flour and forty sheep, and, besides, drinks six pitchers of wine.” But Daniel only laughed at him, and bade the king not be deceived : “for clay and brass could not eat.” Then Cyrus sent for the priests of Bel, and told them what Daniel had said.

3. The priests proposed that the king should himself place the meats before Bel, and seal the door of the temple, and if, on the morrow, they were not eaten, then they would willingly suffer death. This proposition pleased Cyrus.

4. When Cyrus had put the priests out of the temple, he set the meats before Bel. But Daniel, in the presence of the king, sifted fine ashes on the floor of the temple. They then closed the door, and sealed it with the king’s ring.

During the night, as was their custom, the priests entered the temple by a secret door, and, together with their wives and their children, eat up the sacrifices that were placed before the idol.

5. Early in the morning, Cyrus and Daniel came to the temple, and found the seals unbroken. When they entered, and the king saw the empty table, he cried out : “Great is Bel, and he can not be deceived.” But Daniel pointed to the footprints that were upon the pavement. Having examined the place a little closer, the secret door was found under the table on which the meats had been placed. When the king saw how he had been deceived,

he killed the priests, and Daniel destroyed the god Bel, and burned his temple.

A. M. 3466.] **79.—Daniel in the Lions' Den.** [A. C. 534.]

1. Besides the god Bel, the Babylonians also adored a great dragon. Cyrus said one day to Daniel: "However, you can not say this is not a living god." Daniel, without discussing the king's words, proposed to kill the dragon without sword or club. When Cyrus consented, Daniel boiled pitch and fat together, into which he mixed hair. He then made balls of the mixture, and, putting them into the dragon's mouth, the so-called god burst asunder.

2. When the Babylonians heard what had happened, they came, in great fury, and demanded that Daniel be delivered up to them. At first, Cyrus refused; but at length yielded to the fury of the mob. Daniel was delivered to them, and they cast him into the lions' den. On purpose, no food was given to the seven furious lions that were there confined, with the hope that Daniel would be the sooner devoured; but Daniel remained unhurt.

3. After six days, Daniel was hungry. Now, at this time, there lived amid the ruins of Jerusalem a prophet, named Habecuc. He had boiled some pottage, and was carrying it to the reapers that were in the field.

While on the way, an angel appeared to him, and ordered him to carry the dinner he had in his hands to Daniel, who was then in the lions' den. Habecuc answered: "He had never been in Babylon, and did not know the den of which he spoke." The angel took Habecuc by the hair of the head and, with the rapidity of lightning, carried him to Babylon, and placed him over the den where Daniel was.

4. When Daniel had eaten the dinner thus so miraculously sent him, he thanked God, who had not forgotten

him in his distress. But the angel carried back Habecuc, and placed him where he had found him.

5. On the seventh day the king came to the lions' den, and found Daniel quietly sitting in the midst of the wild beasts. When Cyrus saw this, he was much astonished, and immediately caused Daniel to be drawn out, and his



persecutors to be thrown in. Before these wicked men had fallen to the bottom of the den, they were torn to pieces, and devoured by the starved and angry lions. The king also published an edict, in which he commanded all to venerate and fear the God of Daniel, because He was the Savior working signs and wonders upon earth.

6. The young men in the furnace and Daniel in the lions' den were figures of Christ. Daniel came forth from the lions unhurt, Christ rose from the tomb glorious and immortal. Daniel remained with the Jews during their long captivity to console and cheer them, so does Christ remain with His Church to guard and protect her against her enemies.

QUESTIONS TO CHAPTER 79.—How did Daniel kill the dragon? What was done to Daniel? Who brought food to Daniel? How was Daniel delivered? Who were figures of Christ? How?

A. M. 3468.] **80.—The Jews return from Captivity.** [A. C. 532.

1. When the seventy years of captivity foretold by the prophets were finished, God moved the heart of Artaxerxes, King of the Medes and Persians, with compassion for the captives. In the year 532 before Christ, Artaxerxes published an edict that the Jews might return to Jerusalem and rebuild the temple of the Lord.

2. Under the leadership of Zorobabel, a prince of the people, more than forty thousand Jews returned at this time. Artaxerxes was very kind to them, giving them money, and restoring the vessels of gold and silver Nebuchodonosor had taken away. When the people arrived at Jerusalem, they built an altar, until the temple could be finished. For twenty-one years they labored upon the new temple. When it was finished, and the old men came to see it, they wept and lamented, for its magnificence was not to be compared to the temple of Solomon.

3. Twenty years after Zorobabel had gone to Jerusalem, Esdras, a holy priest, gathered together many of the Jews that still remained in Babylon and led them back to their own country. Here, with the aid of his saintly friend, Nehemias, he strove to instruct the people in the law of God, and purify them from the abominations which they had contracted among their pagan masters.

4. Nehemias moreover urged the people to rebuild Jerusalem. With ready willingness they followed his example, and, from the high-priest to the least among them, each put his hand to the work.

When the Samaritans saw with what rapidity the city rose from its ashes, fearing for their own safety, they strove by plots and falsehoods to stop the work; but they failed. So earnestly did every body work, that at the end of fifty-two days the walls of Jerusalem, and the gates, and the towers were finished. In time, the city also was built up.

QUESTIONS TO CHAPTER 80.—Under whom did the Jews return? What did they build? What is said of the new temple? Who led many of the Jews back? What did Esdras and Nehemias do? What did the Samaritans strive to do?

81.—The Prophets after the Captivity.

1. During the long captivity of Babylon, the prophets, Jeremias, Daniel, and Ezechiel, instructed and sustained the Jews by their prophecies. After their return to Jerusalem, God raised up others to cheer and encourage His people. Amongst these latter were Aggeus and Zacharias, by whose prophecies, that the Messiah would one day enter this new temple, the people were strongly encouraged to push on the work. It was in this sense they said : “The glory of the second temple will be far greater than the glory of the first.”

2. The last of the prophets whom God raised up among the Jews, was Malachias who lived about four hundred years before Christ. He preached against the hypocrites of his day, and more especially against the priests. Malachias is remarkable for his celebrated prophecy : “That God would reject the sacrifices of the Old Law, and in their place institute a *New Sacrifice*, that would not cease from the rising to the setting of the sun.” This prophecy is fulfilled in the sacrifice of the Mass.

3. About the year 277 A. C., the Old Testament was translated from the Hebrew into Greek. This translation is known as the *Septuagint*. When this was done, Greek was spoken everywhere ; hence, by this translation a knowledge of the sacred Scriptures, and more particularly of the prophecies concerning the Messiah, was scattered among the pagan nations.

4. About the same time also, under the inspiration of God, a Jew, named Jesus, the son of Sirach, wrote a book of pious sentences. The object of the book was to teach men truth and lead them to God. This book is known as the book of *Ecclesiasticus*.

QUESTIONS TO CHAPTER 81.—Who were the prophets during the captivity? Who were after? What is said of Malachias? What is the Septuagint? Who wrote the book of Ecclesiasticus?

A. M. 3495.]

82.—Esther.

[A. C. 50a]

1. The great kindness shown by the kings of Persia to the Jews induced many of them to remain in Babylon. Amongst these was Esther.

During the reign of Assuerus, Esther lived with her uncle, Mardochai. By chance the king saw her, and, being much pleased with her, made her his queen.

2. Her uncle, Mardochai, became very uneasy, lest any thing would happen to his adopted daughter; hence, he stood daily before the king's palace. While Mardochai thus watched over the interest of his adopted child, he one day discovered a conspiracy, by which two officers intended to kill the king. Instantly he warned Esther, who told Assuerus. The officers were put to death, and the event put in the annals of the kingdom.

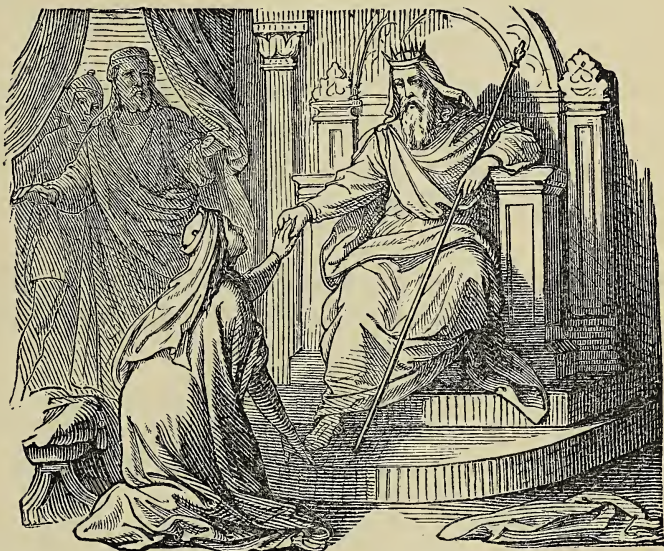
3. Some time after this, the king raised Aman to the highest dignities in the state. All the king's servants bent the knee before him, Mardochai excepted. When Aman noticed this, he became exceedingly angry, and resolved on the destruction of the obstinate Jew.

4. That he might the better accomplish his object, Aman pretended that the Jews were about to revolt, and succeeded in persuading the king to publish an edict, that all of them that were in his kingdom should on the same day be put to death, together with their wives and their children, and all their possessions be confiscated to the crown.

5. When Mardochai heard the news, he hastened to Esther and urged her to plead for her people. But there was a law forbidding any subject to present himself before the king, unless called. Esther resolved to brave the danger. She clothed herself in her most gorgeous apparel, and, begging God to bless her mission, presented herself to the king while he was sitting on his throne.

6. Esther threw herself at the king's feet, but fainted at sight of his angry look. When Assuerus saw the dis-

tress of his queen, he relented, and, descending from his throne, raised her up and supported her till she recovered. Then the king said to her : “ Fear not, Esther ; you shall not die. What do you wish ? ” The queen merely asked him to bring Aman with him, and come the following evening to the banquet she had prepared. The king promised to come.



7. During the night the king could not sleep, and, to amuse himself, ordered the annals of his reign to be read for him. When it came to the conspiracy which Mardochai had discovered, the king asked what reward Mardochai had received for what he had done. Being answered, “ None,” Assuerus sent for Aman, and asked : “ What ought to be done to the man whom the king wished to honor ? ”

8. Aman, thinking the king wished to honor himself, said : “ The man whom the king would honor should be clothed in the royal robes, and be placed on the king’s horse, and the first of the king’s princes should walk before him and cry aloud : ‘ Thus shall he be honored whom the king wishes to honor.’ ” The king then bade Aman go and do to Mardochai, the Jew, as he had counseled. Aman dared not disobey the king.

9. In the meantime the hour for the queen's feast came on, and Aman hastened to attend. During the feast, the king asked Esther what she wished, promising to give even to the half of his kingdom. The queen asked but for her life and the lives of her people. When the king heard how his confidence had been abused, and how, under false pretenses, the Jews were about to be destroyed, he became angry, and asked who had dared to do this thing. Esther answered, "Aman."

10. The king rose in great fury, and, calling together his eunuchs, asked what he would do. But one said: "Aman has prepared a gibbet fifty cubits high on which to hang Mardochai." Then the king said: "Hang Aman on it."

That very hour Aman was hung, and Mardochai invested with his dignity. The edict against the Jews was revoked, and many of the pagans were converted.

11. Queen Esther was a figure of the Blessed Virgin. Esther was alone exempted from the rigors of the Persian law; the Blessed Virgin was alone exempted from original sin. Esther saved her people; Mary gave a Savior to the world.

Mardochai was the faithful guardian of Esther; Joseph was the guardian of Jesus and Mary. Mardochai was placed in the highest office of state; Joseph holds one of the highest places in heaven.

83.—Judith.

1. When the Jews were reëstablished in their own country, God, in a most wonderful manner, again delivered them by the hands of a woman. Holofernes, an Assyrian general, advanced into Judea with a powerful army. He took many of the cities, and treated the inhabitants with extreme cruelty. At length he laid siege to

QUESTIONS TO CHAPTER 82.—Tell the history of Esther. What did Mardochai do? What is said of Aman? What did Esther do? What was the result? What counsel did Aman give? Where did Aman hasten to go? What happened to Aman? What happened to Mardochai? How is Esther a figure of the Blessed Virgin?

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348. *Handwritten text in Tamil script, likely a list or account.*

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Bethulia, and, cutting off the aqueduct by which the city was supplied with water, the inhabitants were soon reduced to the last extremity.

2. When they saw themselves in this condition, they agreed to surrender if, within five days, they received no help. There was within the city a young widow, named Judith, of great wealth and beauty. When she heard the resolution to which the leaders had come, she laid aside the garments of her widowhood, and, anointing herself, put on her richest ornaments.

3. Thus arrayed, she went, accompanied by her servant, to the Assyrian camp. God also added to her beauty. When Holofernes saw her, he received her most kindly, and gave orders to his servants to permit her to come and to go at her pleasure.



4. Four days after her arrival in the Assyrian camp, Holofernes gave a great banquet to the officers of his army. Late in the night, he threw himself upon his bed, and, being drunk, slept heavily. Judith drew near the bed on which Holofernes lay, and, praying to God to

strengthen her arm, took the sword that hung at the top of the bed and cut off his head.

5. Then she put the head in a bag, and gave it to her servant, and, hastening from the Assyrian camp, came to Bethulia. When she had assembled the leaders and the people, she showed them the head of Holofernes, and bade them praise the Lord, who had protected her from sin, and, by her hands, killed their enemy.

6. The Jews, seeing how God had thus fought for them, hung the head of Holofernes from the walls of the city, and, going forth, attacked the Assyrians, who, without a leader, were easily overcome, and many of them slain.

Judith was much esteemed, not only by the inhabitants of her native city, but by all Judea; and when she died, all the people wept.

A. M. 3837.]

84.—Eleazar the Martyr.

[A. C. 163.

1. In the year 333 before Christ, Alexander the Great put an end to the kingdom of Persia, which had ruled over the Jews since the time of Cyrus. After this, they fell into the power of the kings of Egypt, and finally under the power of the kings of Syria.

2. Among these latter, Antiochus was very cruel. He burned the sacred books, and forbade, under pain of death, any one to observe the Law. Many basely apostatized, while, on the other hand, many remained faithful, preferring death to sin.

3. Among these latter was the venerable Eleazar, an old man of ninety years of age, and much esteemed for his knowledge of the Law. Antiochus commanded him to eat the flesh of swine, threatening him with death if he refused. But his religion forbade him to obey, and the brave old man would rather die than offend God.

QUESTIONS TO CHAPTER 83. — What is the history of Judith? Whose head did she cut off? What did the Jews do? What was done at the death of Judith?

4. His friends strove to persuade him to yield ; nay, even urged him to save his life by pretending to eat the forbidden flesh, though he did not. But Eleazar scorned deceit : “ I may deceive men,” said he, “ but I can not deceive God, and my example might lead others astray.” The old man suffered a cruel death, but truth triumphed in his sufferings.

A. M. 3837.] **85.—The Martyrdom of the Seven** [A. C. 163.
Machabees.

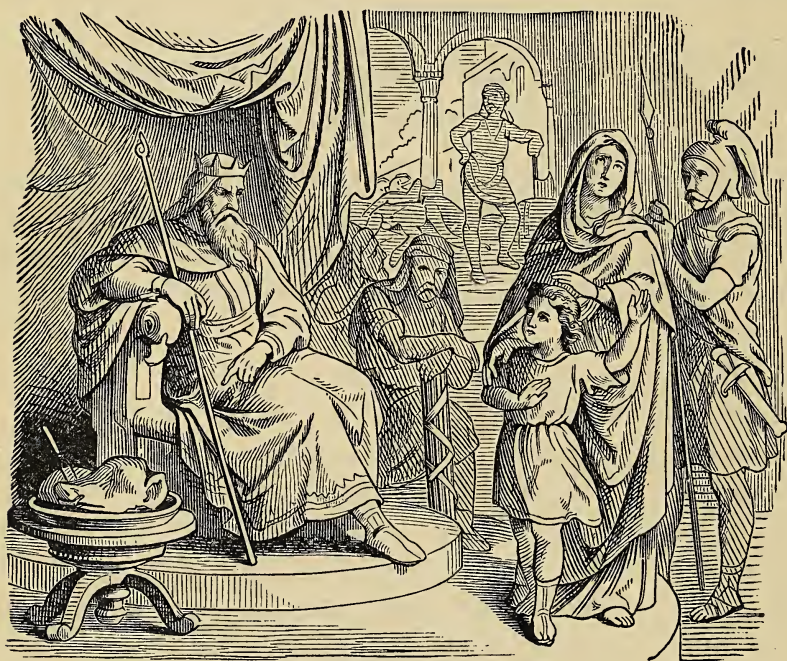
1. Amongst others that were brought before Antiochus were the seven Machabees and their mother. When they were ordered to eat the forbidden flesh of the swine, they refused, and said they would rather die than break the laws of God.

2. When the king heard this, he became very angry, and ordered the seven brothers to be beaten with rods. But the heroic youths still refusing to obey, Antiochus commanded frying-pans and brazen cauldrons to be made hot. Then the executioners seized the eldest and cut out his tongue ; after this they tore off the skin from his head, and chopped off his hands and his feet, and at last threw him into the red-hot frying-pan. His mother and his brothers stood encouraging him and exhorting him to persevere.

3. When the first was dead, the second oldest was brought, and the skin of his head also pulled off. He, too, was asked if he would eat the forbidden meat ; but he boldly answered, “ No.” He was tormented as his brother had been. The third and the fourth, as also the fifth and the sixth, willingly offered themselves to the executioners, and died proclaiming their faith in God, and their hopes of eternal happiness.

4. The youngest still remained. The king hoped by

kindness to win him over. He promised him honors and riches, even his own friendship, if he would renounce the Jewish religion ; but he would not yield. Then the king exhorted the mother to persuade her son to save his life, but she only the more encouraged her child to be a worthy successor of his six martyred brothers.



5. While his mother was yet speaking to him, he boldly cried out : “ I will not obey the king, nor will I break the law of God.” When the king heard this, he was greatly incensed, and ordered him to be more cruelly tormented than any of the rest. Last of all, the mother suffered death with the same heroic constancy that had marked the sufferings of her seven noble sons.

QUESTIONS TO CHAPTER 85.—What is said of the Machabees ? How was the eldest brother put to death ? How was the second eldest ? How did the others die ? How did the king act toward the youngest ? What was done to the mother ?

A. M. 3333.]

**86.—Mathathias and Judas
Machabeus.**

[A. C. 162]

1. During the reign of Antiochus, there lived in Judea a priest named Mathathias, who had five sons. When he saw the abominations that were committed against the Law, and the cruelties with which the people were oppressed, he resolved to free his country. Calling upon all those who would defend the Law of God to follow him, he fled with his sons and many others into the mountains.

2. At first he was content with overthrowing the idols and the altars of the pagan gods; then, as his numbers increased, he began to make war on the enemies of his country.

After his death, the leadership fell upon his son Judas, who, because of his invincible courage, was called Machabeus. Bold as a lion, he met and vanquished the generals of Antiochus, one after another.

3. He also retook Jerusalem, and purified the temple. The altar was consecrated anew, amid the sounds of harps, and lutes, and cymbals; the sacrifices were restored, and a great feast was appointed to celebrate his victories.

4. When Antiochus heard of the success of the Machabees, he became very angry. Gathering together an immense army, he resolved to lead it himself against Jerusalem, and forever destroy the place; but God's judgments overtook him on the way.

One day he fell from his chariot and hurt himself very badly. His sores putrified, and worms began to crawl out of his wounds; the flesh fell off from his bones, and the whole body sent forth a stench insupportable to himself, as well as all around him.

5. When Antiochus saw how grievously he suffered, he acknowledged the hand of God in his punishment, and, hoping to escape death, humbled himself and lamented his cruelty. He even promised to repair, as far as he could, the evils he had done. But his repentance was

insincere, and God listened not to his prayer. He died amid the most cruel torments, leaving to the world a frightful example of the justice of God.

6. After his death, his son strove to reconquer Judea; but the Machabees, trusting in God, assembled their followers, and went forth to battle. In the heat of the engagement, suddenly there came from heaven five men, whose armor shone as the sun, and whose horses were covered with golden harness. Two placed themselves on



either side of Judas, whilst the other three hurled darts on the enemy: at the same time the lightning flashed in the faces of the Syrians. Stunned and confounded, many fell to the ground, whilst the others turned and fled. The enemy left twenty thousand infantry and six thousand cavalry dead upon the field.

7. After many victories, Judas established the independence of his country; yet not without loss. Many of the Jews were killed; but, on examining the bodies of the dead, there were found concealed under their coats offer-

ings that had been stolen from the temples of the pagan idols. Then all knew the cause of their death.



8. When Judas saw why they had been punished, he did not despair, but, trusting in the power of prayer and the mercy of God, sent twelve thousand drachms of silver to Jerusalem, that sacrifices might be offered for them, saying : “It is a holy and wholesome thought to pray for the dead.”

87.—From the Machabees to Jesus Christ.

1. After the death of the pious and heroic Judas, his brothers, one after another, were placed at the head of the nation. Under their wise guidance, many victories were won and peace established, and Judea began again to

QUESTIONS TO CHAPTER 86.—What is said of Mathathias ? What is said of Judas Machabeus ? How did Antiochus die ? How was the son of Antiochus defeated ? What did Judas send to Jerusalem ? Why ?

flourish. Unhappily, their successors did not walk in their footsteps, and gradually the inconstant Jews fell again into sin.

2. The nation, however, still recognized the one true God, and exteriorly observed the forms of the Law, but the hearts of the people were far from God.

Two sects rose up among them : one, the hypocritical *Pharisees* ; the other, the incredulous *Sadducees*. The former placed all perfection in the exterior observance of the law ; the latter denied much that was in the law, more particularly the resurrection of the dead.

3. Beyond Judea the world was buried in idolatry and abomination ; cruelty and oppression were everywhere, and mankind longed for the coming of the Messiah. There remained but one thing more—the fulfillment of the prophecy made by Jacob to his son Juda ; and this was not long delayed.

4. The successors of the Machabees lived in continual war, civil as well as foreign ; brother fought against brother ; murder and rapine replaced peace and honesty. As a last hope, the Romans were called in to arbitrate between the parties. Soon they filled the country with their armies ; the government was seized upon, and Herod, a stranger, appointed king of the Jews. Thus perished the kingdom of Judea ; the scepter had passed from the tribe of Juda ; the time was come when the Messiah, the Savior, OUR LORD JESUS CHRIST, should come to bless the world and save mankind, to whom be praise and benediction forever and ever.

END OF THE OLD TESTAMENT.

QUESTIONS TO CHAPTER 87.—What is said of the latter history of the Jews ? Who were the Pharisees ? Who were the Sadducees ? What is said of the world in general ? What alone was wanting ? Who were brought into Judea ? Why ? Who was made king ? For whom was the time come ?

196-...

384. *Handwritten musical notation on a single staff, featuring various notes, rests, and a treble clef.*

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